

SPIRIT OF MISSIONS.

BOARD OF MANAGERS.

GENERAL MISSIONARY MEETINGS.

THE Standing Committee on Missionary Meetings, acting by authority from the Board of Managers, and in accordance with the requirements of the Missionary Canon, have to announce that they have arranged for four public meetings during the General Convention, as follows:

Sunday evening, October 10th (Twentieth after Trinity), in the Church of the Holy Trinity, New York.

Sunday evening, October 17th (Twenty-first after Trinity), in St. Ann's Church on the Heights, Brooklyn, and in Trinity Church, Newark, N. J.

Sunday evening, October 24th (Twenty-second after Trinity), in the Church of the Holy Trinity, New York.

The following and other Bishops have been invited to make the addresses:

The Right Reverend Dr. Whipple, Bishop of Minnesota; the Right Reverend Dr. Clarkson, Bishop of Nebraska; the Right Reverend Dr. Tuttle, Missionary Bishop of Montana; the Right Reverend Dr. Morris, Missionary Bishop of Oregon; the Right Reverend Dr. Hare, Missionary Bishop of Niobrara; the Right Reverend Dr. Garrett, Missionary Bishop of Northern Texas; the Right Reverend Dr. Penick, Missionary Bishop of Cape Palmas.

The assignment of the speakers and other particulars will be made known hereafter through the daily papers.

NOAH HUNT SCHENCK,
GEORGE LEEDS,
WILLIAM R. HUNTINGTON,
LEMUEL COFFIN,
H. P. BALDWIN,
A. T. TWING,
JOSHUA KIMBER,

Committee.

DOES THE FREE CHURCH SYSTEM INJURIOUSLY AFFECT THE MISSIONARY OFFERINGS OF THE CHURCH?

CORRESPONDENCE BETWEEN THE BISHOP OF WESTERN MICHIGAN AND THE FREE CHURCH ASSOCIATION.

IN THE SPIRIT OF MISSIONS for June, 1880, the following paragraphs appeared as a report of a portion of a paper entitled "The Financial Situation," read by the Right Rev. Dr. Gillespie, Bishop of Western Michigan, at a general Missionary Meeting, held April 21st, 1880, in St. John's Church, Detroit:

"Third: The use of the offertory for parochial support. A system obtains, even in parishes of respectable size and strength, by which the salary of the minister is secured by a Sunday (sometimes at both Services) offering. The system has two faults. What is no more than family or individual expense is surrounded with all the sanctity of the offertory; the people are taught to regard as the free-will offerings of loving hearts, the lending unto

the LORD, the laying up treasures in heaven, what is no more sacred than any other expense of life. It seems to me that there is almost a profane trifling with holy things when a congregation, after covering the alms basins with envelopes marked to get credit on the treasurer's books, as though they had discharged the grand claim of stewardship, rise and sing, 'All things come of Thee, and of Thine own have we given Thee.'

"As grave an objection is that the opportunity for the Missionary offering is thus precluded—the ground is preoccupied. There are parishes where the minister is even denied the alms at Holy Communion, secured to him by canon.

"This selfish plan extends to turning all

the rivulets of contribution into the parochial channel. The admirable system set forth in a report by Bishop Neely and others, based on subscription, is shut out by every phase of subscription being employed to run the parish. The mite boxes sent out from the Mission Rooms were no sooner found to be a good device than they were diverted to home purposes. I am impressed that, owing to the appropriation of all available means of collection to parochial sustentation, we are to-day worse off as regards real charity than we were a quarter of a century ago. Pew rents may have had their objections, but then they kept the Rector's salary, the sexton's pay, the outlay for fuel and lights, etc., out of the church, and the plates on the altar meant New Testament giving."

I. LETTER TO BISHOP GILLESPIE.

PHILADELPHIA, June 10th, 1880.

RT. REV. AND DEAR SIR: In the account of the Missionary Conference lately held in Detroit, published in the June number of *THE SPIRIT OF MISSIONS*, a paper read by you, entitled "The Financial Situation," is given at length.

From the character and position of its writer, the very great importance of the subject treated, and the lamentable condition of the Missionary Board's treasury which it disclosed, this paper seems to have excited strong interest in the Conference; and it will undoubtedly be widely read by Church people through the country.

In this paper, page 186, my attention has been called especially to two paragraphs (beginning, "Third, the use," etc.), which appear to be an argument against the principles advocated by the Free Church Association, of which I have the honor to be the President, to wit: free seats and voluntary offerings, as opposed to reserved seats and pew rents.

May I ask you, on behalf of the Association, whether you meant to convey the view which those paragraphs seem to indicate—namely: 1st. That there is no more sacredness in offerings made for the maintenance of religious services and parochial work than in payments for secular expenses; 2d. That congregations make these offerings to get credit with the treasurer of the parish (*i. e.*, I presume, to acquit a commercial obligation in a commercial way), and are thus guilty of hypocrisy when the offering is made with an ascription as if a voluntary gift; 3d. That the use of the offertory, or presentation of gifts, is degraded by using the money for "selfish (or parochial) purposes," and that the cause of Missions suffers thereby?

It is because another construction can be placed on some of your remarks, and because of the importance of the subject and the con-

sequent necessity of clear and defined statement thereon, that I venture to address you with this inquiry.

For I think the three points named above will be commonly accepted as your meaning; and if not, it is proper that the fact should be known. But if so, this Association will consider it a duty to make a suitable reply, and to give such reply as much publicity as that of the original utterance.

With great respect, I am yours, very truly,

J. VAUGHAN MERRICK,
President F. C. A.

To the Rt. Rev. the Bishop of W. Michigan.

II. REPLY OF BISHOP GILLESPIE.

GRAND RAPIDS, July 8th, 1880.

MR. J. VAUGHAN MERRICK,

President Free Church Association:

MY DEAR SIR: I regret that absence and engagements have prevented an earlier reply to yours, June 10th.

You address me in regard to certain sentiments expressed in a paper on "The Financial Situation," read by me at the late delegate meeting of the Board of Missions at Detroit.

Let me say, first, that in preparing and reading that paper I had no intention of criticising the free church system. Indeed, it was not until I received your letter that I was informed that the so-called envelope plan is so important a part of that system.

I suppose a free church to be one wherein there is no assignment of pews, and the calling upon the attendants for support is not graduated by the position of the sittings occupied. This being secured, the subscriptions may be gathered outside the church, or placed in an alms-chest. Should there be no form of subscription, the latter mode would yet answer; but, in my experience, a parish depending upon unpledged offerings is unknown.

My object in the part of my address to which you take exception was to show that the system of collecting the support of the church through the offertory was a very serious obstacle to securing offerings for extra parochial objects. The practical difficulty I have encountered is that the only opportunity for such offerings is by money in the plates outside the envelopes. Now, as human nature is, a large part of the congregation will be content with depositing the parochial envelopes. In parts of the country where the Church is strong and many of the parishioners are affluent, this difficulty may not be serious. In this Diocese there is one parish where the contributions for "outside objects" are commendably liberal, but this is secured by efforts outside the Church, and the money is not in the offertory.

The first inquiry you put is, "Whether you meant to convey the view which the paragraphs (page 186, column 1, *SPIRIT OF MISSIONS*) for

June, 1880) seem to indicate, namely, that there is no more sacredness in offerings made for the maintenance of religious services and parochial work than in payments for secular expenses?"

I hold that a person is chargeable with the care of his own soul and the souls of those dependent upon him, and that, in the discharge of this duty, he is to expend in proportion to his means and the necessity of his position. So far I can see "no sacredness" in the payment, however made. The exception would be, a member of the Church, moved by a desire to extend the blessings of public worship to those unable to pay, or indifferent, contributing beyond what would be just for him and his.

Your second question, "Whether you meant to convey the view that congregations make these offerings to get credit with the treasurer of the parish, *i. e.*, I presume, to acquit a commercial obligation in a commercial way?"

Bearing in mind the system as I have found it—*viz.*, the parishioners pledged to a certain sum per week, which sum is placed in the collection-plate on Sunday, designated as from him, the treasurer crediting him on his books, and taking some other means of collection should the envelopes not appear—I must say that you have correctly apprehended my meaning.

Your question proceeds, "And are thus guilty of hypocrisy when the offering is made with an ascription as if a voluntary gift." While I must grant that my language is strong—it seems to me that there is almost a profane trifling with holy things when a congregation, after covering the alms-basin with envelopes marked to get credit on the treasurer's books, as though they had discharged the grand claim of stewardship, rise and sing, "All things come of Thee, and of Thine own have we given Thee"—I am not disposed to modify; yet I would not charge intended deception in the worshippers, especially when this is done under the lead and direction of their spiritual head.

Your last inquiry is, "Whether you meant to convey that the use of the offertory or presentation of gifts is degraded by using the money for selfish or practical purposes?"

"Degraded" is a strong term, which I have not used. That this is a perversion of the offertory I am ready to assert.

On the last evening of the Missionary Conference the Rev. Dr. Schenck took exception to my remarks, as he had a right to do, and contended that such a use of the offertory was what was contemplated, and referred to certain texts—I Cor. ix. 7, 11, 13, 14; Gal. vi. 6, 7. If the Church endorses the system of each parish exclusively responsible for its own support, the argument is just. I understand

that our present system is modern and not churchly. I presume the offertory to contemplate a general treasury for some large division of the Church, as, in our nomenclature, a city of parishes, a diocese, a province. Under such an arrangement, to illustrate, in the city of Brooklyn, the alms-basins of the several parishes and Missions would be poured into a general treasury, and then distribution would be made for the staff of Clergy, according to size of family, etc., and all branches of Missionary work, in the widest sense of the term, would receive their quota.

You will infer that I am unable to see the difference between the collection of pew rents and subscriptions (*viz.*, the envelope system) in the church. To my mind, the pew rent is as sacred as the subscription.

I will add that I have recommended, when it is thought necessary to bring the support of the parish into the church, to give one Sunday in the month to receiving the pew rents or subscriptions, as the case may be, but to omit the offertory.

You write, "It is proper that the fact," *viz.*, my meaning as you have presented it, "should be known; but, if so, this Association will consider it a duty to make a suitable reply, and to give such reply as much publicity as that of the original utterance."

The publication of my paper was by request, but having been published, of course it is your right to issue and circulate a reply.

No harm can come of a temperate discussion. If the plan which your Association endorses will meet the case, which you justly style "the lamentable condition of the Missionary Board's treasury," the objection which I had specially in view will be removed. I would be glad to have testimony taken under the head—Contributions to Board of Missions from Parishes and Missions where envelopes are received in the collection plates, once or twice on every Sunday, for the support of the parish.

You are at liberty to regard this as an open letter.

Yours, very truly,
GEO. D. GILLESPIE.

III. REPLY OF THE FREE CHURCH ASSOCIATION.

PHILADELPHIA, August 3d, 1880.

RT. REV. AND DEAR SIR: Your letter of the 8th ult. was duly received, from which it gives me pleasure to learn, in the third paragraph, that in preparing and reading your paper you had no intention of criticising the free church system. I submit, with all respect, that your language might readily create in the mind of the ordinary reader a contrary impression, and lead one to suppose that you preferred in some respects the plan of renting pews.

I suppose there can be no dispute between

us as to what the free church system really is, the principles on which it is based, and the methods by which those principles can be consistently carried out in practice. Resting upon the fundamental idea that every one should give of his substance to God, according to his ability, and not pay a tax to enable him to enjoy the privileges which the Church offers to all men, it is very evident that no pledges should be required or demanded. All that is required is the positive and persistent teaching that it is each one's duty to give according to his ability, both for parochial and extra-parochial purposes—indeed, for all purposes of Church work; and the conscientious performance of this duty will secure the requisite money, both in a particular parish and at large. This, and only this, is the system which this Association advocates, and advocates earnestly, as the only one having the authority of the Bible, and of the uninterrupted practice of the Church from its beginning until very modern times.

Pledges and the use of envelopes are matters entirely within the option and discretion of those who give. This Association urges very strongly the duty of giving *systematically*, and is very fond of quoting the text, "On the first day of the week," etc. If a man finds that he can better perform this duty by determining in advance to give a fixed amount at stated times, and if he can further make sure of putting by each week this fixed sum, placing it in an envelope on the plate, let him do so. If he does not find either of these to aid him, or if he cannot pledge a fixed sum, and can discharge his duty as well without them, he will use neither pledge nor envelope. I do not think you will find in my previous letter anything to justify your inference that "the so-called envelope plan is so important a part of that system."

Many parishes in this country are maintained by the offerings alone, without endowment, pledge, or subscription. In this connection I call your attention to our publication No. 11, which furnishes statistics on the subject.

With regard to the position taken in your paper, that Missionary offerings are injuriously

affected "when the Minister's salary is secured by Sunday offerings," I would remind you that as yet this is a matter of pure speculation, with the probabilities all against it, because the most "successful" pew-rented churches, being those which provide no place for the poor and outcast, are those in which the Missionary character of CHRIST'S Church is most completely ignored. If your impression has been derived from your own Diocese, as intimated in your letter, I would observe that the amount given for extra-parochial objects in free churches varies greatly in different localities; not only absolutely, but relatively to that for parochial uses. In our publication No. 12 you will find a table giving these particulars from over 900 parishes which maintain themselves on the voluntary basis.

By this table it appears that the annual amount given for "unselfish purposes" averaged \$2.30 per communicant, a sum which, if only equalled in the pewed churches, would have produced in the United States \$750,000. The Association will, as soon as practicable, endeavor to obtain the data on which to form a valuable opinion upon the important point you have raised. Meanwhile, I must express upon its behalf the belief that so far from injuring the Missionary contributions of the Church, which are now so inadequate to the crying wants of the country and of the foreign fields, the system it advocates, of freeing the seats of all churches and teaching the common duty of giving on the Scriptural basis, is the only one which can increase them.

A few words from you to THE SPIRIT OF MISSIONS explaining your former remarks will remove all misapprehension now existing, and I sincerely trust that you may be ready to send them.

The Council may perhaps desire to avail themselves of your permission to print this correspondence.

With great respect, I am, yours truly,

J. VAUGHAN MERRICK,

President F. C. A.

RT. REV. GEO. D. GILLESPIE,

Bishop of Western Michigan.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for GENERAL MISSIONS from August 1 to September 1, 1880.

CONNECTICUT.	
Norwalk—St. Paul's Church, proceeds of a fair held by two little children.....	\$2 35
MARYLAND.	
Annapolis—St. Ann's Parish.....	55 18
St. Mary's Co.—St. Andrew's Parish.....	7 50
William and Mary Parish.....	1 00
NEW YORK.	
New York—St. Clement's Church.....	63 68
Yonkers—St. Paul's Church.....	73 10
	7 00
PENNSYLVANIA.	
Holmesburgh—Emmanuel Church S. S.....	80 10
	5 00

* Receipts for the month.....	\$151 18
Amount previously acknowledged.....	7,571 80

Total receipts for the year ending Sept. 1st, 1880.....\$7,722 98

CORRECTION.—In the September number, under the head of Long Island, Little Neck, Zion Church, \$15.52 was intended for Domestic Missions..... 15 52

Making the total for General Missions....\$7,707 46

* Divided between Domestic and Foreign Missions in proportion to the appropriations made by the Board of Managers, and included in total receipts, pages 35 and 364.

*** The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the two Committees, and of the Missionary Bishops. The Acknowledgments that would otherwise appear in those two months will be deferred until the January number.*

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

The Rt. Rev. A. N. LITTLEJOHN, D.D., *Chairman.*

Rev. Morgan Dix, D.D.,
 " George Leeds, D.D.,
 " Henry C. Potter, D.D.,
 " N. H. Schenck, D.D.,
 " E. E. Beardsley, D.D.,
 " T. F. Davies, D.D.,
 " J. L. Reese, D.D.,
 " William N. McVickar.

Mr. G. N. Titus,
 " B. B. Sherman,
 " William Scott,
 " H. P. Baldwin,
 " J. C. Garthwaite,
 " W. G. Low,
 " Lloyd W. Wells.

Rev. A. T. TWING, D.D., *Secretary,*
 22 Bible House, New York.

Mr. LLOYD W. WELLS, *Treasurer,*
 22 Bible House, New York.

Form of a Bequest to Domestic Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions

Should it be desired, the words can be added: to be used for work among the Indians, or for work among Colored People.

OCTOBER, 1880.

THE OTHER SIDE.

OCTOBER brings many of our people back from their summer wanderings. After several months passed at the seaside, among the mountains, or in Europe, families reassemble in their own homes, and, rested and refreshed, men and women return to the ordinary duties and pleasures of the winter.

At the Mission Rooms, with an empty treasury, perhaps a debt, with a future full of uncertainty, and yet with a deep feeling of responsibility as to the work and of sympathy with the workers, the appropriations for the new year have been made, and due notices thereof have been sent out into the field.

In our last number we spoke of the anxiety with which these renewed appropriations and their own reappointments are looked for by the Missionaries, but the anxiety is not at an end when they are received.

The following letter, from one of our long-trying and faithful laborers, gives a sample picture of the Missionary homes

into which these circular letters enter, and of the emotions with which they are opened and read:

The Rev. A. T. Twing, D.D.:

DEAR BROTHER: I some time ago received your note continuing me a stipendiary of the Domestic Committee until September 1st, or until further notice. Of course we do not feel that such a notice or the method of yearly appointments are intimations that there is an intention to drop our names from the list; yet these notices imply such a contingency as possible, and we read them (I do not exaggerate) with feelings akin to trembling, realizing that this stipend is indispensable to our continuing at work, nay, almost for bread.

My income is as follows:

From Domestic Board,	\$250
From Diocesan Board,	100
From ———,	200
From ———, about	50
	\$600
From this deduct travelling expenses	75
Total,	\$525

I forgot to mention parsonage.

I have a family of three; keep no help, because unable to do so. Mrs. ———, now getting along in years, does all the housework,

including washing. Well, some of us are growing old, and what is the prospect when we can work no longer? God feeds the ravens—there is nothing provided for the rainy day.

God forbid that I should say anything against extending the bounds of the Church; and yet it does seem, my brother, there is more need that the Church should make provision for the better support of the rank and file of the Clergy, the inconspicuous workers, the Domestic Missionaries, and their like, who, I believe, as a rule, are hard workers, than to extend the work of the Church by keeping them down to the lowest support upon which they can possibly get along, in order to use present means, or the increase of means that may accrue, to occupy new fields. They of the present staff, inadequately supported, should be lifted up, at least somewhat, *first*.

An old and well-known Presbyterian, who has accomplished a great deal for the Church in this Diocese, told me that his income had not averaged \$500 a year since coming here many years ago.

Yes, we do get disheartened *sometimes*. The *esprit de corps* is necessary for the success of any work. We are flesh and blood, we are anxious as to what will become of those who are dependent upon us for home and bread, as are the rest of mankind. No temporal gain to show for years of toil. Yes, these reflections, unbidden, will come at times, a huge, ugly shadow darkening our hearts, and not wilfully, but *against our wills*, making work heavy which should be cheerful, and *must be* in order to best success.

It seems as if our Bishops are in fault here, not designedly; but the vast field of the West calling for laborers naturally creates an anxiety for more Clergy to extend work than is compatible with a proper considerateness for the wants of those already in the field. I do think, when our incomes do not exceed \$800 and parsonage, our stipends should not be reduced in order to call in and support

other workers, unless it be apparent we do not urge our own people to do all they can, or we have a private income.

Perhaps I am not sufficiently self-denying. God knoweth. If not, may He give us grace to be so, for I am but one of many. This I know—a highly-paid Clergy to be a greater evil than a poor Clergy. And indeed, my brother, I feel almost ashamed to have written as I have done, when I remember that one should be willing, nay, glad, if need be, to lay down his life for our LORD; or when I read of Schuyler and Parsons and Schwrar and the dear Sisters of St. Mary at Memphis, with the many others who offered themselves for work there, martyrs, if need be, for suffering humanity and CHRIST.

My people at — do nobly, according to their means, to raise me the \$200. At — we happen to be a congregation very destitute of means considering the prosperity of our town. But so it is, and we do fairly to meet the expenses of running the church and have a little surplus for the Clergyman. . . .

Dear friends, who are returning to your own secure and happy homes, comfortable and often luxurious as they are, in giving and working and praying this winter for our Domestic Missions, we beg you to think much and often of *the other side*. Remember the aching heads and weary hearts, the lives spent in unremitting toil, the burden of care borne by so many heroic servants of CHRIST, the living martyrdom that is only known by those who have truly taken up their cross daily to follow Him.

Pray earnestly and lovingly for them; work cheerfully for them, early and late; give—give eagerly, bountifully, unceasingly for them. So only can you hope to share their glorious crown in the bright hereafter.

VISIT TO THE INDIAN MISSIONS NEAR WHITE EARTH, MINNESOTA.

LETTER FROM BISHOP WHIPPLE.

WE have received from the Bishop of Minnesota three copies of the St. Paul *Evening Despatch*, containing letters from himself to that paper, written during his annual visit to the Indian Missions in his Diocese. We make from

them the following extracts, feeling sure that they will be read with deep interest by the many friends who have long contributed to the support of the work.

The papers were accompanied by a letter, in which the Bishop says: "I

write to-day to send you the offerings I received. When you remember that at this season of the year the Indians have little money, that they are very poor, and that this offering was made at their request, you will appreciate their liberality. In receiving the offering the Minister holds the alms-basin, and each person comes to the chancel and deposits the gift. You could hardly keep back the tears. There was a very considerable amount of bead-work. I sold some ten dollars' worth, which has been added to the offerings:

Church of the Good Shepherd, Leech Lake,	\$10 73
St. John's Church in the Wilderness, Red Lake,	3 84
Church of St. Antipas, Red Lake,	3 35
Church of the Epiphany, Wild Rice River,	11 30
Church of St. Columba, White Earth,	20 65
	\$49 87

"A small amount of bead-work is left, which I send to you. Enclosed find a check for this amount, \$49.87."

Where are the white congregations that give with like devotion?

LEECH LAKE, July 23d, 1880.

This is my annual visit to the Indian country. Our travelling companions are the Rev. E. S. Wilson, Professor in Divinity School, Faribault; the Rev. J. A. Gilfillan, the Superintendent of our Indian Missions; the Rev. G. B. Whipple, of the Cathedral of Our Merciful Saviour, Faribault. All are used to camp life, and have learned the secret of finding a silver lining to every cloud.

The route from Brainerd is through a dense forest, studded with lakes as beautiful as the eye of man has ever seen. We dined at Gull Lake. Here was the home and Mission of the Rev. James Lloyd Breck, whom English Churchmen were wont to call "the Apostle of the Wilderness." He left St. Paul in 1852 to carry the Gospel to the poor heathen red men. Those were days of darkness. The early traders were the Indians' friends. There are men still living whose names are lovingly remembered by the Indians. In 1852 these men had left the country. The Indian trade had been destroyed; the Indian system was at its worst. Agents were appointed as a reward for political service. The fire-water flowed freely. The evil example of bad white men had dragged the Indian down to a depth of degradation unknown to his fathers. Breck

selected at Gull Lake a site of singular beauty, and began his work. He was a man of mark—one of those men who live by faith, and who can see the harvest while all is fallow ground. I cannot tell the story of his deeds of heroism, of his hardships, his journeys on foot, or his visits to scattered bands of Indians. The record, if told, would read like the stories of the early Church.

For a time his work prospered. He left St. Columba at Gull Lake in the charge of the Rev. E. S. Peake, and with Enmegahbowh (who is now the Rev. John Johnson, of White Earth), his interpreter, he went into the wilderness to begin a new Mission at Leech Lake. Here he labored but a short time, less than two years, when the Pillager Indians, maddened by drink, drove him from their country. The turbulence spread to Gull Lake, and after a few months Mr. Peake and family were compelled to remove to Crow Wing. Enmegahbowh, who had been ordained a Deacon, was left at Gull Lake. The Rev. Mr. Peake visited the Mission twice each month. The world laughed at another Indian Mission, but work for God never fails. The Rev. Mr. Breck went to Faribault, and, with the Rev. Dr. Manney, established its schools, and, among others, a school for Indian children. I well remember the incredulous looks of our border friends at this experiment of Mr. Breck. One said, "You might as well try to change partridges into chickens." That school was given up after the massacre of 1862, because the Indians would not leave their children in the white man's country. Four of the Indian boys who were in that school have been ordained Ministers of JESUS CHRIST, and some of the girls are as true and faithful Christian women as I have ever known. Peake and Enmegahbowh continued their work until the massacre. It was Enmegahbowh and his friends who warned the garrison of Fort Ripley and saved our northern frontier from Indian massacre. The Church and Mission at Gull Lake were destroyed, and the outlook of Indian Missions seemed utterly hopeless. As I look back now I wonder that we were not discouraged. I suppose that we settled down to the truth that it was ours to work and God would give the harvest. For ten years we saw little fruit; each summer I came to the Indian country and travelled hundreds of miles on foot or in a canoe, telling the old, old story of God's love. The Indians had lost confidence in white men, whose name had become a synonyme for liar. They cared little for a civilization which sent streams of living death into their country and caused disease to hold revel in every Indian village. We never lost heart; when ready to give up there would come a gleam of light to gild the cloud. I remember an Indian mother who brought me a lock of her baby's hair,

and said: "I have heard that a white mother has her baby's hair made in a cross to remind her of the baby who has gone and of JESUS who has taken it. Will you get my baby's hair made into a cross?" Another mother once followed me thirty miles in a canoe. She said: "I have lost my only child. She was a Christian. I have heard some one whisper, if you would follow your child to the Great SPIRIT's home, you must be a Christian, and I have come to ask you about the SON of the Great SPIRIT."

These were simple things, but they told us that "one touch of nature makes the whole world kin." The good news of the Gospel is the best this world can ever hear, and as good for red men as white men. Some day I will write the story of White Earth; now I must resume my journey. All day long our ride was through forests ever changing, and the day was as beautiful as one of those days Herbert calls "the bridal day of earth and heaven." We stopped at night at Pine River, and another day's travel brought us to Leech Lake. Never have I had a heartier welcome from my red friends. I remember so many times when we were met with coldness, distrust, and almost hatred, but now the clear-ringing "bo jo nichi" has a heart and home sound; tears come, for you catch the echo of the LORD's words, "In due time you shall reap if you faint not." To-day has been one of the happiest days of my life. At 10 A. M. I consecrated to the worship of God the Indian Church of the Good Shepherd. A crowded congregation of Indians were present. This church has a history. For fifteen years George Bonja, one of the truest friends the Indians ever had, a man of mixed Indian and African blood, had pleaded for a Church. He died without seeing it. Two years ago a Christian girl in New York city, who had long pitied the red men, died and left a bequest to build this church. My heart was full, for I could not help thinking of Miss Josie Smith and my brave old voyager who wait for us in Paradise. I cannot describe the Service. The music was heart-music, and the sound of these voices like "the sound of many waters" in that land where they sing a song which none can learn but they who are redeemed from among men. I Confirmed thirty-eight persons, and some forty knelt at Holy Communion. After Service I received a message that the wild Indians desired to hold a council. I always dread these councils, for they are usually filled with complaints and pleas for gifts. These men welcomed me in very graceful words. They asked help, but it was to provide means to work. They asked for a larger school-house. They asked for aid to begin on the road of civilization. One of their number described the progress of the Indians at White Earth in words which would have been worthy of a

statesman, and when he pointed to the church, with deep feeling he said: "We have been looking out this way and that way for a place of refuge;—I see that the church yonder is where the weary can find rest." It would have gladdened many of their old friends if they could have heard these men to-day. They spoke with great affection of their old friend "Wabe," "Mano Nien"—White Rice—and I wish that Rice, Kittson, and others could have heard them.

At 5 P. M. I held an Indian children's Service. No church in St. Paul can gather a crowd of happier, brighter-faced children—every one neat, and all eager listeners. They sang many sweet hymns, repeated together the Creed and LORD's Prayer. All the chiefs whom we met in council were present, and their faces were very radiant as they listened to the children's songs. It made many hearts happy, but what joy must it have given to Him who was once a Child for the sake of other children. This Mission is now under the care of the Rev. Edwin Benedict and the Rev. Charles Wright, both Indian Clergymen. The Rev. J. A. Gillfillan is Superintendent. Much of the blessed results here are due to the labors of faithful Christian men of the Congregationalists, who labored here for years. We are very grateful for the aid and co-operation of some of the present employees at the agency, and their Christian example. The Indian children have been trained in Christian knowledge by Miss Susan Bonja, daughter of George Bonja—a true, brave-hearted Christian woman. One year ago last spring the Congregationalists gave up this Mission to us. I have always refused to send a Mission to the heathen where other Christians are laboring. The world has too much darkness and sorrow to present divisions to heathen men.

RED LAKE, July 28th, 1880.

Amid the hearty "boshos" of a number of our Indian friends, we left Leech Lake Saturday, July 24th. It was with feelings of joy, for now, for the first time in many years, a little light breaks on the horizon of the future. After twenty miles' voyaging on the lake, with its beautiful indented shores, we reached our first portage. Leech Lake is not over thirty miles long, and yet it has over 300 miles of coast line. No tongue can justly describe the beauty of the changing views, which, like a fairy kaleidoscope, call out our admiration. Clouds and sunshine come to all. It was our turn. Before we reached the portage the clouds suddenly gathered blackness. Each passenger became a prophet—"The shower will pass south," "We shall reach camp before it rains." To our question to the Indians, "Will it rain?" the answer was, "Menunga kau-ne-budge," "Yes, perhaps." The aneroid barometer, which tells no lies, said "Yes" without the per-

haps. It did rain—a shower was no name for it. With a traveller's usual forethought, we had our rubber coats safely done up in blankets at the bottom of the canoes. To unroll them now would probably send us into a plunge bath, and so we did what the King of Spain did, let it rain. Have you ever tried to build a fire in a drenching flood of rain? or pitch a tent? or cook a noon-day meal? All these our good voyagers did without one expletive, one grumble. There are no oaths in the Indian language. It was all done so quietly, so patiently, you might have thought they liked it.

Dinner over, amid the pitiless rain, we took up our baggage, now literally "impedimenta," to cross the portage. We made two portages of three and one-half miles into Cass Lake, over rugged ways, the trees dripping water from above and the grass swathing our feet with a "douche" beneath. I am happy to say we had no grumblers, and reached camp with the blessed thought that "all is well which ends well." I have not ventured to describe the mosquitoes of this north land: there are mosquitoes and *mosquitoes*. These belong to the latter class—huge gray fellows, whose ancestors worried the lives of North-west traders, and who with each generation have improved upon their knowledge of blood-letting and poisons until what they don't know about torture is not worth learning.

We camped on Pike's Bay of Cass Lake, and went across to the Indian village, which is situated at the entrance of the Mississippi into Cass Lake, for our Sunday Services.

We had a large congregation, and it was a beautiful sight. Before us was a lake whose waters were as bright as those of Galilee, on whose shores Our Blessed SAVIOUR preached, and faces as swarthy as those of His auditors. The Service was short and in Ojibway—the LORD'S Prayer, the Apostles' Creed, a lesson of the Sermon on the Mount, and a few hymns and prayers. We have in Ojibway "Rock of Ages," "Nearer, my God, to Thee," "Come, Holy SPIRIT, Heavenly Dove," and a score of other familiar hymns. The Indian voyagers and our good Missionary Giffillan were the choir. Indian voices are very sweet, and you could not believe that they were the same voices you have heard in the wild heathen grand medicine or the horrid scalp dance. I am sure that in the chorus of song which goes up to Heaven from this world they sound as sweet to JESUS as any Christian song. I need not speak of the sermon. To speak through an interpreter your sentences must be short, your style simple, and, better still, if they come from the heart. It almost forces you to tell the dear old story so simple that it will go to other hearts. You remember little Joe, down at "Tom's all alone," said, "They preach to us, but they seem to be talking to themselves." The borderman's praise of the

sermon was good, if homely: "He is telling us of One whom he knows." The Indians were attentive, very attentive, and I have seldom had a crowd of such earnest heathen listeners. After Service they asked if they might come at evening and speak to us. At this council they asked me very earnestly to send them a Missionary and to give their children a school. They told me they understood my words, and one said, "It is a very good story which tells us that we may call the 'Manidon' father." As one of our party said, "Their words are very remarkable, and it seems as if God's SPIRIT was very near these poor people."

It is very sad that in this day of wealth any heathen people should not have their request granted for a Christian teacher. Five hundred dollars a year would provide for a Mission here, and enable the Missionary to care for the Cass Lake and Winnebagoish Indians.

We left Cass Lake after a "White Sunday" in our calendar, crossing Big Lake, and through winding streams, over portages, and camped at the first portage beyond Gnat Lake. These woods trails over the portage are very tortuous and torturing. Indians never remove a fallen tree—they pass around it; the path is over hills and morasses. Two voyagers will take our large canoe (capable of carrying a ton and a half) on their shoulders, and go at a good dog-trot. We were heavy-laden with tent, blankets, provisions, and baggage, so that a voyager's load was not less than eighty pounds.

Many laughable adventures enlivened the journey. At one very bad portage one of the party proposed to carry his friend on his shoulders to the canoe; he went a few steps bravely, and legs went down and down into the morass. Both parties might have visited the antipodes had not the voyagers relieved them.

In due time, weary, foot-sore, mosquito-bitten, and bedraggled, your friends reached camp. Here the Rev. Fred Smith and the Rev. John Coleman, both Indian Clergymen, full blood, met us with a wagon. It was late, and we camped in a beautiful pine forest near a spring of cold, pure water. One of the Missionaries produced a bag of large new potatoes, and said, "These are a present which an old Indian woman has sent the Bishop for his supper." It was a most thoughtful act of kindness, and all the party enjoyed them. A clear, star-bright night—daylight crowding into the night—a sound sleep, mosquitoes barred out, and we rose refreshed. Prayers, kind words, and "good-byes" to our faithful guides, and we are away for Red Lake, over roads as bad as man ever drove on. A few miles, and we met another of our Indian Clergymen, the Rev. Mark Hart, with three ponies, which we mounted. A hearty welcome

greeted us, and all fatigues are soon forgotten at the Christian home of the Rev. Fred Smith, whose wife is a model Indian housewife. Every nook and corner of the house is neat, the floors are white, the beds clean, food, however plain, well cooked, and such berries!

The Indians here are further removed from civilization. Fish, game, and wild rice are more abundant, and we have only labored a short time among them.

HOMeward, July 31st, 1880.

We had a delightful visit at Red Lake. Many of the Indians were absent, some digging snake-root, for which they receive 30 to 35 cents a pound, others on a visit to their old enemies (now friends), the Sioux. I suggested to the Indians that they probably gained one dollar digging snake-root and lost ten dollars in crops. For wild Indians it is very remunerative, but it is a losing business to any Indian who has commenced farming. As for these Indian visits between tribes, they are very demoralizing. The intrusion of sixty to a hundred guests upon a reservation stops all work. It is a severe tax upon the hospitality of men who are beginning to live by labor. The dances and feasts awaken all the old heathen tastes, for they often recount the stories of their savage deeds of valor as Indian braves. There is always danger lest the passage of so many Indians through the frontier settlements may alarm the pioneer population. The so-called Indian problem is no problem. The Indian must perish as a wild man. He can be saved if he lives by labor. He needs law, personal rights of property, and the kindly, watchful care of a paternal government.

We have two Indian churches at Red Lake in charge of Indian Clergy. "St John's in the Wilderness" is at the Agency, and the "Church of St. Antipas the Faithful Martyr" is at the home of the head chief. At both churches we have good congregations. I confirmed ten persons. "Ma-dwa-go-no-nind," the head chief, is now a Christian, and was one of those who received the Holy Communion. All who know him will concede that he is one of the most remarkable Indians they have ever known. Although an old man, he is tall and straight as an arrow, a large, massive head, a kindly but strongly marked face, and as true a friend as ever lived. At my first visit to Red Lake twenty years ago I met Mrs. Alex. Shubway, a white woman; her husband was absent at Crow Wing. I asked her if she was not afraid to be here alone one

hundred and fifty miles from the nearest white settlement. She answered me: "I came here when first married. My husband was in the employ of the North-west Fur Company. He left me early in the spring of each year to go to Detroit for goods, and did not return until fall. Every day during his absence the head chief would come or send to my house to ask if we were well or needed anything. Since he died, if my husband is away, the chief's son, Ma-dwa-go-no-nind, comes to ask the same question. Why should I be afraid?" I have long known and loved this brave chief. Three times he paid me visits to ask for a Missionary. You may judge of the joy of my heart when I was permitted to see the old man at the Lord's table. These Red Lake Indians are our friends and well disposed; they deserve better treatment than they have received. Their treaty provided that they should receive certain annuities fifteen years, or during the good pleasure of the President. The time has expired and the annuities have ceased. They sold us all that beautiful Red River Valley, a country capable of feeding half of the population of the United States. It is a shame to us that these men do not have all necessary aid to become civilized. Their reservation is rich in valuable forests. The soil about Red Lake is sandy, light but very quick, and brings good crops. Frost is not as early as with us. I saw corn higher than my head, and potatoes fully grown. They sadly need cattle and implements of husbandry.

Leech Lake and Red Lake are sub-agencies, in care of the agent at White Earth. The plan of sub-agencies will prove a failure unless the Government will provide the means to employ the very best men to guide the Indians in the work of civilization. The Indian Clergy at St. John's Church are the Rev. Fred Smith and the Rev. Mark Hart; at St. Antipas the Rev. John Coleman and the Rev. George Smith. You may ask me "if they are educated men." Perhaps they do not know as much about all the heresies, philosophies, and theories which have existed in the Church as we do. They know what it is to be born among heathens; as an Indian said, "to stand in the dark and reach out your hand and not take hold of anything." They know what it is to have the story of JESUS CHRIST in their hearts. The Church has never Christianized any people until she has given to them native ministry. The age demands scholars, but for this work they need most faith in God. The

Services here were, as everywhere on this visit, delightful, and no music so blinds my eyes with tears as the songs of these Christian Indians.

We found ourselves here 100 miles from the railway through a dense forest. The agency team was absent, the trader's team was engaged, others not to be hired. Our Indian Clergy solved the difficulty by offering to take us to Wild Rice River with their ponies and a double farm wagon. The wagon was large and the ponies small, the load heavy, and the roads as bad as roads well could be. One of our number suggested that a pair of goats would be as strong. "Necessity knows no law"—we started. I need not describe a wilderness through a dense forest, a road never worked, with sloughs unbridged, bridges unrepaired, cuts never filled up, and hills ungraded. The ponies were tough as steel, enduring as an Indian, and plucky as athletes. They were our constant admiration. You do not care to know how often each hour we jumped out to lighten the load as we crossed sloughs or clambered up hills, or who proved himself the champion heavy-weight as we carried luggage. It gave us splendid appetites for meal-time, and coarse fare was as sweet as royal dainties. Was there ever a sweeter bed than the pine boughs on mother earth's bosom?

We could not quite get used to mosquitoes, and we found here a species so small they could find their way through our mosquito-bars. A fellow traveller once declared that he heard them holding a council of war; that one of these great fellows was sent as a scout; that he carefully put one foot through the bars, then the other, and drawing his legs through, sung out to his fellows, "Here's the Bishop! Here's the Bishop! Come on, come on!"

We reached Wild Rice late Saturday evening, and were heartily welcomed by the Rev. George Morgan, an Indian. This is really the garden of Minnesota. The grass of the upland is like a rich meadow; the Wild Rice River is skirted by forests, and the scenery beautiful as an English park. The Indians settled here are Otter Tail Indians. They were a band of the Pillagers of Leech Lake, who lived near the Otter Tail Lake. Their home and lands were included in the sale to the Government. They might have their share of the pittance of annuity at Leech Lake. Major Stowe, one of the best of agents, settled them here. They are hard-working men,

but sadly need tools and implements of husbandry. It is hard to hear wild men ask in vain for tools and oxen, and know that we have received from them land worth many thousand times all they need. Tuesday morning we had a service in the Indian Church of the Epiphany. It has a very pretty interior, and has, without exception, the most beautiful font I have ever seen. It was the gift of the late Rev. Lord Charles Harvey, of England, one of the noblest Christian men. He visited White Earth six years ago, and met these poor Otter Tail Indians. He was deeply touched by their poverty, and out of the depths of his generous heart plead with them to begin a new life. The following year he had this font made in Italy, and sent it to them. It rests on a broad slab of beautiful black marble. The base of the font is a species of porphyry. On this rest four pillars, with base and capitals of red marble, and on these a massive octagonal font of the most beautiful-colored marble. I believe it is the most beautiful and unique font in the country. He also sent each of these Otter Tail Indians a cooking-stove. Dear, generous Lord Charles, how his heart would have leaped for joy if he could have been present at this Service! A power above our weak will was with us; all hearts seemed touched. The Indians, with their upturned faces, seemed to listen as if we were messengers of life, and the hymns—such dear old tunes as our mothers sang long ago. I confirmed eight persons. The Indians asked the privilege of making an offering—think of white congregations asking this privilege? They prefer that the Minister shall hold the alms-basin in his hand, and the people come up and offer their gifts; young and old bring something—even baby fingers hold little pieces of bead-work. The offering was \$6.30, besides two alms-basins laden with bead-work. Would it not be a good custom for our congregations? I think I know that such offerings would confine pennies and nickels to those who could only offer the widow's mite.

After a brief council with these Indians, in which they asked for help to live by labor, Mr. John Beaulieu kindly drove us over to the Pembina settlement, where we consecrated another Indian church by the name of the Church of the Holy Spirit. We had a large congregation of Indians. This church is in charge of the Rev. George Johnson, son of our faithful Enmegahbowh. We drove to

White Earth after Service, and, owing to a break-down, finished our journey in apostolic manner, on foot. It was a very happy Sunday, but we were glad to find rest in the hospitable home of the Rev. J. A. Gilfillan, where are the comforts of civilized life.

I have written you longer than I ought. Your kinds words opened my lips, and, like the poor slave, "it sung itself." If you had carried this poor people in your heart through long years you would rejoice, as we do, over

the thought that some of these poor red men are beginning a new life. We have plenty of hard work yet to be accomplished. Thousands of these poor wandering red men are in the thick night of heathen darkness, and we may expect everything which the malice of the devil can do to hinder the work. It is something to have lived for to see light ahead, and for this work we ask the sympathy of all who pity the helpless.

H. B. WHIPPLE.

SECOND LETTER TO BISHOP SPALDING ABOUT ARIZONA.

FROM THE REV. MR. HILL.

LOS ANGELES, September, 1880.

MY DEAR BISHOP: Having just returned from a visit to the Tombstone district, Arizona, I desire to add this postscript to my former letter to you, which appeared in the August number of THE SPIRIT OF MISSIONS.

Leaving Los Angeles at three o'clock in the afternoon of Wednesday, I arrived in Tucson at daylight on Friday. Here I encountered a delay, owing to large washouts on the railroad beyond. This is the rainy season in Arizona, and, to one accustomed for a quarter of a century to the dry and dusty summer of California, it was a novelty, and not a very agreeable one, to encounter severe thunder-storms, and "cloud-bursts," or water-spouts as you would call them at the East. The rain descends in torrents, and each "arroyo" or dry gorge in the hills becomes a mighty river, tearing and sweeping all before it. I found that between Tucson and Benson, forty-six miles beyond, some eight miles of the track had been washed away. I waited patiently all day, hoping that the track might be repaired so that passengers could cross and reach Tombstone. Hundreds of men had been hard at work for forty-eight hours, but another "cloud burst" on Friday afternoon swept away all their work in an hour. It was a magnificent sight to witness the awful display of heaven's artillery, but, under the circumstances, I would have preferred a clear sky and favoring sun.

There was no help for it, and so I was obliged to stop in Tucson over Sunday, the 22d, instead of being at Tombstone as I had intended. Very short notice could be given of the change, but notwithstanding this, and the fact that we were again visited on Sunday with a thunder-storm and heavy rain, I had a fair congregation out to hear me.

I find that the interest in our Church at

Tucson has not at all abated, but rather increased. Several valuable members have been added since my visit in May, and although most of the ladies were absent, escaping the fearful heats of summer, all are expected back in a month or more, and all are anxious that permanent Services should then be inaugurated. It is my intention, if my appointment is renewed by the Board, to commence work there in November. I cannot go there sooner, on account of other and unavoidable engagements.

The thermometer during the two days I was in Tucson reached 102° and 105° in the shade, and yet the people remarked "how much cooler it was." One, however, does not suffer as much from that degree of heat here as at 90° in New York, and sunstrokes are very rare indeed. I followed the general fashion in Tucson in summer, and slept very comfortably *out of doors*!

Monday morning a train was started for Benson, and succeeded in reaching there (forty-six miles) after an eight hours' effort. I had an opportunity to see for myself what the railroad company were contending with, and can assure you I many times wished and prayed to be delivered from the dangers we were in. But the *pro tem.* bridges carried us safely over, and long after nightfall the train landed us safely at Benson, the present terminus of the Southern Pacific Railroad. Our sleeping accommodations here were not much, if any, superior to those of the "corral" which Bishop Talbot encountered in Austin, Nevada, in 1863, and which he doubtless remembers to this day. But I slept soundly notwithstanding, and early the next morning started on my twenty-five miles' mountain stage-ride to Tombstone, arriving there a little after noon.

Here I spent the remainder of the week,

visiting and making inquiries, and officiating upon the following Sunday. I will try and give you as correct an impression of Tombstone as is in my power, seeking neither to give a more rosy hue or darker color than the present facts and future prospects will warrant.

The Tombstone district covers miles of mineral ground of great richness, though but little comparatively is at present developed. *All* are rich in prospects and hopes—*few* in reality. Tombstone, town, city, or village, as one pleases to call it, is finely situated about the centre of the district, and occupies the rounded top of one of the hills. It is as fine a situation for a village as I have seen in California, but at present lacks a supply of good water, which is a great drawback. The water comes from wells about two miles distant, is carried about town in carts, and retailed at one and a half cents per gallon. A company has just laid pipes and brought in water from a spring eight miles distant, but I heard many doubts expressed as to the permanency and sufficiency of the supply.

Tombstone has at present a population of 2,000, and in appearance reminds me of the mining towns of California a quarter of a century ago. There is the same mushroom appearance of the buildings; the same reckless characters, making day and night hideous; the same almost unlimited gambling and drinking; the same absence of families, and the same utter disregard of God's holy day. I suppose there are at least sixty places of business there, and I could hear of but *two* that closed their doors for an hour on Sundays. Here, too, the "strange woman, whose steps take hold on hell," plies her woful trade, and many are her victims who *should* live a "sober, righteous, and godly life." On the Sunday morning that I was there a horse auction was in full blast on the main street, and the religious Services which were held were seriously disturbed by the ringing sound of the carpenter's hammer on the opposite side of the street.

Such is the present aspect of Tombstone. It reminded me of Virginia City, Nevada, when I first visited it in 1861, and yet in two years there may be as great and desirable a change as I witnessed in that same city in 1863. Men and society in these mountain mining towns live a score of years in a twelve-month.

One of the greatest lacks of Tombstone is the utter absence of churches, halls, or

school-houses. The Methodists are building an adobe church, and hope to occupy it in a month or two. At present the only place where religious Services are or can be held is a vacant building, formerly used as a restaurant. The owner, a very irreligious man, told an applicant therefor that "they could have all the preaching there they wanted until he could rent the building." And so the Methodists occupy it in the morning and a Presbyterian minister in the evening—all on sufferance, and liable to be turned out at a moment's notice. The only time I could get it was at 2 o'clock in the afternoon, and I gladly availed myself of the privilege.

And now I suppose you want to hear of the religious and Church, as well as the irreligious, aspect of Tombstone. When I arrived at Tombstone I could hear of but two ladies who even professed to be Church people. But during the week, and after it was known that Episcopal Services would be held on the following Sunday, I heard of twenty-one, and about a half dozen men, who were or had been Episcopalians, and expressed a desire for our Services. On Sunday I met several more, so that I left Tombstone much more encouraged than when I entered it. Notwithstanding the unreasonable hour, I had out a large congregation for Tombstone, nearly one-half of whom, to my surprise, were ladies, for I did not suppose there were so many in the place.

By the aid of the "Mission Services," the responses were very good indeed, and the music hearty, if not artistic. The congregation were very attentive, and I felt more than repaid for the disagreeables I had encountered in my journey to Tombstone. I feel sure of a cordial welcome at any future visit I may make.

Still, my dear Bishop, I doubt the expediency of immediately sending a Missionary there; and, unless the Board can pay his entire expenses, I would advise against it, and would wait until the next six months determine—as I think they will—the future of Tombstone. If the "boom" of capital they are expecting and hoping for comes, then all will be bright. If not, there will be a stagnation for a while, which will probably almost entirely change the population. Of the *ultimate* future of Tombstone I entertain no doubt. I think there will be a population of ten thousand there in five years, and few who know will call this an extravagant estimate.

Another reason for delay is the chaos which

prevails as to titles there. No one at present can tell who has the right to sell or give titles. But that will be settled, I think, in six or twelve months, and then one can invest with some certainty. Tombstone, too, needs more families and less idle men, more capital and less speculation, more development of mines and less talk of riches yet buried in the ground. With families will come social elevation and a desire for Church privileges, and then the change will be like magic. If I go to Tucson, as I expect to do in November, I will keep an eye on Tombstone, and will officiate there occasionally.

I suppose you would like to know how such a miserable name came to be attached to this promising town and district. The headquarters of Cochise, the noted Apache warrior and chief, were not many miles distant, and all around Tombstone had been witnessed scenes of blood and carnage. Attached to the United States troops that finally conquered Cochise and his horde of Indians was a man named Schieffelin. Passing over these mountains on his way to Tucson, he was sure he saw indications of mineral wealth. So he told his friends in Tucson that he was going back to see for himself. As the Apaches were still in the neighborhood, his friends endeavored to dissuade him from thus risking his life. Seeing

his determination to go, some one said, "You had better take your *tombstone* with you." As the result of the visit was the discovery of many wonderfully rich mines, he retaliated upon his friends by bestowing the unepithetous name of Tombstone upon the richest mineral section of Arizona, if not in the United States. Schieffelin is now a millionaire, but if you had seen him, as I did in Tombstone, with uncombed hair of great length, a shirt intensely red in color, pantaloons inside of his boots, and a red bandanna about his neck, you would feel quite sure he was not an aristocrat at least. But he has done one noble act. He has purchased one of the most beautiful places in Los Angeles for \$21,000, has given it to his aged parents for a homestead, and has deposited enough money in bank for their most comfortable support. Would that all millionaires would go and do likewise.

Before this letter reaches you the railroad company will have completed another section of their road to a point 125 miles east from Tucson. They will be at the New Mexican line by Christmas. What towns will be built up thereon the future can alone determine.

I am, as ever, my dear Bishop, your brother
in CHRIST, Wm. H. HULL.

To the Rt. Rev. J. F. Spalding, D.D.

THE NEEDS AND CLAIMS OF CALIFORNIA.

PRESENTED BY ONE OF HER MISSIONARIES.

MY DEAR DOCTOR: May I write you a letter about California?

When Bishop Kip came here twenty-seven years ago there were two churches in the State, Trinity and Grace, both in San Francisco; now, including chapels, there are sixty, of which twenty-two are in the Northern Mission. Of the thirty-eight in the Diocese of California, ten are in San Francisco, five in Oakland, the remaining twenty-three in the smaller towns.

Eastern Churchmen appear to think that California needs no help, or, if they allow the need, to think that she deserves none. In their opinion so rich and powerful a State ought not only to support the Church within her limits, but to help others outside. Is this just?

First, as to wealth, California has produced since 1849 something over a billion of dollars in gold, and yet I saw an estimate not long since that there was less than thirty millions of coin in the whole State, including silver.

Men have made large fortunes here, it is true, but, as a rule, they have gone elsewhere to spend them. The Bonanza kings have a world-wide fame, but the names of Flood, Fair, and Mackay indicate what Church they (nominally) belong to. A certain mining magnate in San Francisco always calls upon the Bishop when the Church Services are needed in his family, but he never enters a church; and when the late Governor Stanley was endeavoring to raise an endowment for the Bishopric, this man, who was then worth at least ten millions, subscribed just ten dollars.

The railroad kings are also known of everywhere, yet many a Churchman in New York gives more to the Church from his modest salary than these men whose annual income is over a million each. Some of them hire pews for their families, *but not a single one attends the Services of the Church*. There are very rich men in California, but, unfortunately, they are not Churchmen.

In San Francisco there are three or four

handsome churches, but there are a dozen in New York city any one of which cost more than all our churches there combined. They are doing a good work, but their members are not so rich that they can furnish the means required for work in a city with a population of a quarter of a million, and at the same time bear the entire burden of the Mission work of the Diocese; so that, outside of San Francisco, the condition of the Church is exceedingly weak.

It would take too long to go into details, but the State has suffered terribly during the last three years. Mining shares listed on the stock board have depreciated over one hundred millions in value in that time. The Church has suffered with the State. The Diocesan Board of Missions nominally aids eleven Missionaries. Collections for the Board are taken up quarterly, and the stipend granted each Missionary is twenty-five dollars a month. Until quite recently the Board has redeemed its pledges with but little delay; but the last collection, taken the second Sunday in June, which should have furnished funds for the stipends up to October 1st, were barely sufficient to cover the arrears to May 1st. The next collection is not due until September 11th, and should cover the stipends for the rest of the year. But as May, June, July, and August have yet to be provided for, you can imagine how dark the prospect is for those Missionaries who have winter clothing and fuel to provide, both needed, if this is California; for please bear in mind that the churches in San Francisco and Oakland have to furnish at least eighty per cent. of the funds, and the financial outlook in the city is anything but promising just now.

Don't think that only the Missionaries suffer. You get no letters from our Bishop complaining of personal troubles or telling of hardships endured; but since he came out here ninety thousand dollars of his private fortune have been spent in the service of the Diocese. As a Missionary Bishop he received three thousand dollars per annum, and during the first *thirteen* years his income from the Diocese averaged *three hundred and sixty dollars*. During the same time he paid rent for a house of five rooms at the rate of twenty-one hundred dollars a year, and other necessities of life were in like proportion.

A few years since a salary of six thousand dollars was voted him; of this the Diocese is now owing him *twenty thousand* dollars.

Other Bishops often have their expenses to the General Convention paid; he has paid his own. In addition to other duties he has assumed the rectorship of a church in the city that was in danger of being sold for debt, and is slowly and surely working it out of the shoals.

Look at his Diocese! It contains very nearly one hundred thousand square miles, a mere trifle (say 5,000) less than Colorado. Its population, leaving out San Francisco, is over 300,000, nearly three times that of Colorado. Compare the help given to the two.

Outside of San Francisco and Oakland there are but five churches that can really support their Ministers without help. These are in Alameda, San Jose, Stockton, Santa Barbara, and Los Angeles; and yet all the other places where churches have been built are important points, where real, effective Mission work might be done were only the sinews of war to be had.

To this immense Diocese, to this population of 300,000—the majority of whom care as little about their souls as do the majority in Colorado, whose souls are yet equally precious—the Domestic Committee grant one stipend of \$500. To Colorado they granted last year \$6,766.67, less the stipends of the two Missionaries in Wyoming; and in the same year the Church sent specials to Colorado to the amount of \$1,926.41, acknowledged in THE SPIRIT OF MISSIONS, aside from other sums sent directly to the Bishop.

Why is this? The population of Colorado is but about 100,000, one-third of the Mission population of California, not quite one-fifth of that of the Diocese. Colorado cannot be called a poor State, even as compared with California. There are millionaires in Denver as well as in San Francisco, and the statistics show that Colorado is in the very front rank of the bullion-producing States, and stands third in the value of her flocks and herds; yet to her is sent an average of eight cents and a half to every man, woman, and child, to California (outside of San Francisco and Oakland) a little over one mill and a half: to be exact, .00166. How pitiful either sum looks! I do not grudge Bishop Spalding a cent that goes to him. I wish that he might have ten times as much. I know that he would use it wisely and well. I took his Diocese to compare with, because its population and its needs were most similar to California, its internal resources so much of the same kind; but how

can I, and others who live here, and see the work that might be done and ought to be done, and the opportunities that are slipping into other hands because *we* cannot seize them—how can we, I say, keep from wishing and praying that California might have a little help proportionate to her needs?

Leaving out the salary of the Bishop, there remains over \$3,000, exclusive of specials, that Colorado receives. Could not California have her little grant increased by a thousand dollars, if only for three years? Given that, I am sure the Bishop with it could keep three, yes, perhaps four, Missionaries in the field, and the Church work be kept up at all present points, and perhaps advanced in new ones. Without some help it is almost inevitable that some posts must be abandoned, the congregations allowed to scatter, and the churches, of necessity, go to ruin.

This, too, at a critical time. The old reckless, godless, mining, gambling element is dying out of the population, but it has left its stamp on the habits of the people; it still

exerts a bad influence that must be counteracted. Now is the very time when the Church should be exerting all her powers, should be pressing forward and occupying new ground rather than falling back, doing her part to mould the rising generation to a better mode of life than was led by the last. There is as real and great Mission work to be done here to-day as in any State or Territory in the Union—as great as in China or Japan—but, to do it, help from outside is needed, and *must* be had.

I have written earnestly, but is there not cause? Once more I say that I grudge no other Diocese the help given to it, but when we look at the fourteen Missionaries helped in Colorado, the eight in Kansas and Nebraska each, the twelve in Northern Texas, the ten in Oregon and in Mississippi, and then at our one in California, is there not some reason for our crying, as did the Macedonians of old, "Come over and help us"?

A MISSIONARY.

CLOSING EXERCISES OF ST. PAUL'S SCHOOL, YANKTON AGENCY.

ON Friday evening, June 18th, the friends from the agency were all present, by invitation, to witness the closing of the school year.

After the singing of a hymn and short prayers, the exercises began with the youngest classes, who have been for the most part trained by the native teacher (Isaac Tuttle). These poor little fellows were singled out from the rest and marched up to the teacher's desk. There being so many strangers present, the little ones were somewhat timid, some of them never raising their eyes, and some of them never taking their eyes off their teacher. They had reading, spelling, writing on the blackboard, translating from Dakota to English and from English to Dakota, and geography. Here they named the New England States in their order, then the Southern, and so on throughout the whole of the States and Territories. Then they repeated in unison several verses, speaking very distinctly, and not once requiring to be prompted.

After these exercises, in which they all did remarkably well, the Rev. J. W. Cook examined the elder boys in the Old Testament, and more particularly in the Book of Genesis, which they have been reading and studying with him during the year. This was the only part of the exercises which was held in the Dakota language. Mr. Cook, explaining to

the company what they had gone over, said they had manifested a good degree of knowledge of the subjects presented. They were then examined still further in the Bible, and especially in the New Testament, by me. I am particularly pleased and encouraged by the way in which they take to their Bibles; they seem to comprehend very fully the nature and design of its teaching. One part of the Bible exercises had to be omitted for lack of time. It was the repeating of the first chapter of St. John's Gospel by several of the boys. I afterward heard them, when six boys repeated the whole of it, and two the half of it.

Then the teacher, Mr. Dawes, took them and went through a great number of exercises in geography, arithmetic, both mental and written, grammar, composition, etc., etc. They seemed to catch the fervor and earnestness of their teacher, and answered with promptness and almost eagerness. They manifested very clearly that both teacher and boys had been working hard during the year. They acquitted themselves well. These exercises, too, had to be very much curtailed, but all present saw and heard enough to satisfy them that the boys are able and willing to learn.

After this some of our friends present gave the boys a few words of encouragement and

good advice. The Rev. Mr. Williamson opened his remarks by "Well, boys, this is the first time that I ever addressed so many Indians together in the English language. I have been among them all my life, and have seen a great many schools, but never one showing the advancement and intelligence that you have showed here to-night."

After the addresses, the report for the year with the standing of the boys was read. "Twenty-four of the forty entering at the beginning of the year remained with us throughout. Two are at Hampton, Va., five at Hope School, Springfield, one at home sick (since dead), one died at home, three found

places to work in the spring. The other four were with us but a short time. Throughout, the behavior of the boys has been remarkably good. They have retained, especially, their hitherto good name for honesty and honorable dealing," etc.

After the reading of the report, singing and prayer closed the exercises. Every one expressed himself pleased and surprised. I would like to tell you still more about our boys, our teacher, and our family, how pleasantly and how well every one does his or her part, but I have already made this too long, and must close. Hastily yours,

W. V. WHITTEN.

WORK AMONG THE COLORED PEOPLE IN HALIFAX COUNTY, VA.

Reprinted, by request, from "The Guardian."

ST. JOHN'S COLLEGE,

ANNAPOLIS, MD., July 28th, 1880.

To the Editor of "The Guardian":

WILL you permit me to record in the columns of your excellent paper some observations on Southern Virginia, and a small contiguous portion of North Carolina? I write as a witness of what I saw and heard.

It has recently been my privilege, to be near the "Antrim Church," built by the Rev. Mr. Webb for the colored people, in Halifax County, in the Old Dominion. The edifice itself is a model of rural architecture. It is a marvel that pine logs should be shaped into so beautiful, artistic, and commodious a structure. The church is cruciform, with nave and transept excellently proportioned, and crowning a hill, and, surrounded by majestic trees, is a most striking spectacle. Luxuriant Southern ivy will soon robe its walls and roof with fresh grace and beauty. The cheapness of the edifice rivals its attractiveness.

But a church should be more commended by its work than its form and its ornament. During the weeks of winter about seventy colored men, women, and children collect for instruction in the elementary branches of knowledge. Toward spring, and especially in the summer, their numbers diminish. Mr. David Webb teaches them with skill, patience, and success. The avidity and aptitude of his pupils are surprising. I was again and again present, and more and more admired what it was my privilege to witness. In addition to their usual lessons, each scholar is taught to recite the Lord's Prayer and the Apostles' Creed. Only those who understand the ignorance and fanaticism of such persons can ap-

preciate the deep and lasting effects of such instruction. Four Baptist ministers are among the pupils, coming from great distances, and animated with an overmastering desire to learn.

The effects of the school on the colored people of the entire region are visible in expressing that religious frenzy to which they so incline, in quickening their intelligence, in furnishing them with sound principles, in improving their manners, in establishing them in piety, and elevating them into useful Christian citizens.

Mr. Webb's Sunday Bible classes and addresses, above all, promote the good work to which he has been so plainly called by his MASTER.

Seven married women, one of them a grandmother, often coming long and weary distances, have learned to read on Saturday afternoons under the care of Mrs. Webb. The Bible is thus opened to them, and becomes their constant companion. It is a curious fact that the colored people scarcely ever incline to read anything except the Holy Scriptures.

Let me assure the friends of this noble work that I can testify, by my own observation, to the economy, fidelity, and efficiency with which it is prosecuted. It has demonstrated the capacity of the colored people for learning, and they are certainly developing an aptitude for industrial management. I met a man, formerly a house-servant, who, ten years ago, bought one hundred and forty acres of land, and has now made nine payments, and will soon make his last, thus securing by his hard labor, agricultural skill, and indefatigable energy an absolute title to a valuable

property. No farm in the region is more successfully cultivated. There are hundreds of similar cases in the South.

But it must be understood that I speak only of the portion of the country I visited. In other places I heard of the conduct of the colored population as disgraceful and discouraging—a strange and wild commingling of religious fanaticism and painful immoralities. Of this I know nothing personally, but believe the statements, made by reputable witnesses.

And what shall I say of the former masters? Here, too, I will only testify what I have myself observed. The noble hospitality of old Virginia survives. It has proved itself to have its life, not in the former conditions of

society, but in the hearts of the people. Nowhere have I ever experienced more delicate kindness, more refined attention, more of that generous and inspiring cordiality which kindles the soul of a stranger. I rejoice that I have spent eight weeks among the people of Virginia and North Carolina, and I shall ever recall with vivid gratitude the scenes and persons imparting so much pure pleasure to my brief visit. Nor did I ever notice a single instance of sectional bitterness, or of estrangement and antagonism between the planters and their former slaves. The races in the region seen by me live together in a confidence and sympathy which are delightful, and without parallel in history.

JOHN M. LEAVITT.

PARSONAGES BEFORE CHURCHES.

A MISSIONARY'S VIEW OF THE CASE.

MUCH of the hardship attending a Clergyman's life, and many of the evils which befall houses of worship in new fields, would be avoided if parsonages were built before churches. Our LORD sent forth men to preach His Kingdom, not books: living bodies, not stones and timber; and that which is thus made known is to be established by the same means. All that ecclesiology can supply is helpful in a secondary place; but the primary need is the Pastor, who should be both competent for the work, and kept supplied with the means of doing it to the best advantage.

A man to be complete needs a wife, and man and wife a home. To place in any community a Christian man and woman, who add to the weight of their personal characters the influence of a Christian home, is to do far more for that community than an itinerant can do, or the building of a church. The last should be the result of such a home.

Nothing can take the place which CHRIST has given to the living agent in His work; therefore great harm has followed the neglect of divine truth and order in this particular. Churches built by the energy or enthusiasm of those who do not reside near them, or by the influence of a person who withdraws from them, are apt, at length, to be neglected, to the dishonor of God and to the disheartening of those who contributed. Fine churches, built to attract congregations, have signally failed; but church

building, as a growth from pastoral labors, as the fruit of the faith of those who receive the Word, is successful. It is not a forced plant or exotic.

Again: A church building without a Pastor tends to decay, and becomes an expense to a parish or diocese; but a parsonage without a Pastor may yield a rent to the Missionary Board (who should hold the title), and is a premium for a settlement.

Neglect to provide parsonages also encourages celibacy, and renders one proof of a good Pastor, "to guide his own house well," impossible. Worthy men are fagged out in seeking money to build churches, where there is no provision for their families, from whom they are separated by their work. This is a cruel wrong. They should first build the parsonage, and so, instead of being weakened and perhaps exhausted, they would be sustained and comforted, and go forth to daily labor from their home, expecting fruit in due season.

A Clergyman should be anchored in a home among those for whom he is laboring before he asks for money to build a church. Let him first seek to plant the kingdom where he would rejoice in its fruits. It is by men, and not by houses, that God's Kingdom is enlarged. The Shunamite did not, by building a chapel, gain her blessing, but she first secured the prophet's presence by providing a place and needed comfort for him. . . .

ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from August 1st to September 1st, 1880.

FOR DOMESTIC MISSIONS.

ALBANY.

Wallon—Christ Church..... \$5 80

ARKANSAS.

Pillow's Station..... 4 70

CALIFORNIA.

Bakersfield—St. Paul's Mission..... 2 55

Presno City—St. James' Mission..... 6 15

CENTRAL NEW YORK.

Binghamton—A. J. E..... 10 00

Willowdale—Grace Church, Mite Chest..... 2 31

CENTRAL PENNSYLVANIA.

Birdsboro'—St. Michael's Church..... 150 00

Wellsboro'—St. Paul's Church, of which from

Mite Chest, \$2.45; "In Memoriam Samuel

Breck," \$10..... 12 46

COLORADO.

Greeley—Trinity Church..... 1 40

CONNECTICUT.

Easton—C. T. G..... 10 00

Cheshire—St. Peter's Church S. S., Mite Chest.. 44 00

Fair Haven—St. James' Church, Mite Chest,

additional..... 2 03

Middletown—Church of the Holy Trinity..... 50 00

Thomaston—Trinity Church S. S., Mite Chest... 32 79

Winsted—St. James' Church, Mite Chest..... 2 25

DELAWARE.

Wilmington—St. John's Church, Mite Chest.... 5 00

IOWA.

Winterset—Two Sunday-school classes..... 4 00

LONG ISLAND.

Brooklyn—Church of the Holy Trinity..... 302 85

St. Luke's Church, Mite Chest..... 4 50

College Point—St. Paul's Chapel, Mite Chest... 2 00

Hempstead—St. George's Church..... 29 32

Little Neck—Zion Church..... 15 52

Manhasset—Christ Church..... 20 00

Newtown—St. James' Church, additional..... 5 85

Rockaway—Trinity Church..... 32 46

MARYLAND.

Harford Co.—St. Mary's Church..... 20 00

MASSACHUSETTS.

Boston Highlands—St. John's Church..... 29 69

Longwood—Church of Our Saviour, Young Peo-

ple's Aid Society, through Woman's Auxili-

ary..... 1 50

Newburyport—St. Paul's Church, Mite Chest... 9 00

Taunton—St. Thomas' Church, Mite Chest

39,244..... 4 50

MINNESOTA.

Eastwood Grove..... 1 80

Bellewood..... 1 60

Leech Lake—Church of the Good Shepherd.... 10 73

Le Sueur—"Mrs. H. C. S."..... 3 08

Point Douglas..... 1 95

Red Lake—St. Antipas' Church..... 3 35

St. John in the Wilderness..... 3 84

Vermilion..... 2 10

White Earth—St. Columba's Church..... 20 65

Wild Rice River—Church of the Epiphany.... 11 30

MONTANA.

Fort Benton—St. Paul's Mission..... 60 40

Helena—St. Peter's Church..... 17 10

..... 38 00

NEW JERSEY.

Fairview—Trinity Church, Mite Chest..... 55 10

New Brunswick—St. John the Evangelist's

Church, Mite Chest, additional..... 2 00

..... 4 00

NEW YORK.

Fishkill—Mite Chest, through Mrs. S..... 15 12

Philpstown—St. Philip's in the Highlands..... 394 31

New York—St. Augustine's Chapel, Mite Chest,

additional..... 2 25

Trinity Chapel, Mite Chest 29,018, of Stan-

ford Swords (deceased)..... 3 40

Leakes and Watts Orphan Asylum, Mite

Chest..... 3 00

Rye—"E. B. C."..... 5 00

Saugerties—Trinity Church..... 50 68

Yonkers—St. Paul's Church, Mite Chest..... 7 00

480 73

NORTH CAROLINA.

Raleigh—Christ Church, Mite Chest..... 20 06

NORTHERN NEW JERSEY.

Madison—Grace Church..... 31 54

Morristown—E. D., toward Missionary salaries. 5 00

OHIO.

Mt. Vernon—St. Paul's Church..... 40 00

PENNSYLVANIA.

Doylestown—"B."..... 20 00

Holmesburg—Emmanuel Church, Mite Chest.. 7 85

Philadelphia—St. Mark's Church, additional... 100 00

PITTSBURGH.

East Pittsburgh—Calvary Church, Mite Chest 127 85

18,893..... 2 50

Pittsburgh—Trinity Church..... 500 00

RHODE ISLAND.

East Greenwich—St. Luke's Church..... 502 50

Providence—Grace Church, A member, through

E. I. Woman's Auxiliary..... 50 00

SOUTHERN OHIO.

Cincinnati—Walnut Hills, Church of the Ad- 152 00

vent, through Woman's Auxiliary..... 11 82

Worthington—St. John's Church, of which from

Mite Chest 6,946, \$1..... 9 35

SPRINGFIELD.

Albion—St. John's Church, Mite Chest..... 21 17

Champaign—Emmanuel Mission, of which from

Mite Chest, \$1.00..... 7 84

..... 4 85

VIRGINIA.

Lynchburg—Grace Memorial Church..... 12 69

..... 10 00

WESTERN MICHIGAN.

Albion—St. James's Church..... 2 17

Coldwater—St. Mark's Church..... 8 47

Homer—Christ Church..... 3 01

Pentwater—St. James' Mission..... 75

WESTERN NEW YORK.

Geneva—St. Peter's Church, Mite Chest..... 14 40

Trinity Church, Mite Chest..... 35 94

Friends of the Cause..... 7 00

..... 500 00

WESTERN TEXAS.

San Antonio—St. John's Chapel..... 542 94

..... 6 75

MISCELLANEOUS.

From SPIRIT OF MISSIONS arrearages of past

years..... 38 71

House Rents..... 14 33

Proportion General Mission Offerings (for de-

tails see page 334)..... 71 83

LEGACY.

L. I., Greenpoint—Estate of Miss E. M. Wood.. 124 92

..... 92 89

MITE CHESTS.

Receipts for the month not credited to Parishes. 7 50

Receipts for the month..... \$3,135 13

Amount previously acknowledged..... 102,573 54

Total receipts for the year ending Sep-

tember 1st, 1880..... \$105,708 67

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CENTRAL NEW YORK.		PENNSYLVANIA.	
Auburn—St. Peter's Church.....	\$75 00	Bryn Mawr—.....	100 00
IOWA.		SOUTHERN OHIO.	
Clinton—St. John's Church.....	10 00	Worthington—St. John's Church, through Woman's Auxiliary.....	1 95
NEW JERSEY.		WESTERN MICHIGAN.	
Elizabeth—St. John's Church.....	58 43	Coldwater—St. Mark's Church.....	6 52
NEW YORK.		Hastings—Emmanuel Church.....	7 00
Fordham—St. James' Church, through Woman's Auxiliary.....	29 00		13 52
Red Hook—Christ Church.....	7 13	Receipts for the month.....	\$32 10
	35 13	Amount previously acknowledged.....	9,350 82
OHIO.		Total receipts for the year ending September 1st, 1880.....	\$9,632 92
Mt. Vernon—St. Paul's Church.....	13 87		

DESIGNATED FOR WORK AMONG INDIANS.

LONG ISLAND.		SOUTH CAROLINA.	
Brooklyn—Church of the Reformation S. S., for "D. B. Brewer" Scholarship in Crow Creek Mission School.....	\$30 00	Charleston—St. Luke's Church.....	5 00
Little Neck—Zion Church, A Member, for "Henry M. Beare" Scholarship.....	60 00	SOUTHERN OHIO.	
	90 00	Pomeroy—Grace Church.....	10 00
MARYLAND.		Portsmouth—Christ Church.....	4 50
Harford Co.—St. Mary's Church.....	10 00	Worthington—St. John's Church, through Woman's Auxiliary.....	2 93
MASSACHUSETTS.			17 43
Quincy—Christ Church S. S., for half-yearly payment of scholarship.....	30 00	VERMONT.	
MICHIGAN.		Newport—Miss L. A. Partridge.....	10 00
Detroit—Christ Church, A Parishioner, for Bishop Hare's work in Niobrara.....	3 00	VIRGINIA.	
NEW JERSEY.		Loudoun Co.—Clark's Gap, "J. H. Adie".....	1 00
Elizabeth—St. John's Church.....	58 42	WESTERN MICHIGAN.	
PENNSYLVANIA.		Coldwater—St. Mark's Church.....	6 58
Philadelphia (Kensington)—St. Barnabas' Church, for "Mary Amory Hare," "Bishop Hare," and "Bishop Whipple" Scholarships, semi-annual payment.....	90 00	Grand Rapids—St. Mark's Church, Woman's Auxiliary.....	2 60
		Hastings—Emmanuel Church.....	6 53
			15 71
		Receipts for the month.....	\$130 50
		Amount previously acknowledged.....	28,662 39
		Total receipts for the year ending September 1st, 1880.....	\$28,992 95

SPECIAL CONTRIBUTIONS.

ALBANY.		Miss C. L. Wolfe, for Griswold College, Iowa.....	
Albany—"L." for Bishop Whipple.....	\$1 00		1,250 00
CONNECTICUT.			1,277 85
Middletown—Church of the Holy Trinity, Woman's Missionary Society, for Bishop Wingfield.....	30 00	NORTHERN NEW JERSEY.	
MASSACHUSETTS.		Paterson—"A Friend," through Woman's Auxiliary, for Mrs. Buford.....	15 00
Boston—Trinity Church S. S., through Woman's Auxiliary, for Indian Scholarship, Hampton, Va.....	70 00	PENNSYLVANIA.	
NEW YORK.		Philadelphia—Miss M. B. L., through Woman's Auxiliary, for Missionary Lending Library.....	1 00
New York—St. Stephen's Church, Ladies' Aid Society, for Emmegabowh's Church.....	10 00	Receipts for the month.....	\$1,374 85
St. Michael's Church, Woman's Auxiliary Missionary Association, for Bishop Quintard.....	17 85	Amount previously acknowledged.....	19,512 89
		Total receipts for the year ending September 1st, 1880.....	\$20,907 74

ANALYSIS OF RECEIPTS.

For Domestic Missions, of which from Legacies, \$24,241.34	\$105,708 67
Designated for Work among Colored People, of which from Legacies, \$1,333.33.	9,663 72
Designated for Work among Indians, of which from Legacies, \$666.67.	28,992 95
Special Contributions,	20,907 74
	\$165,273 08

APPROPRIATIONS FOR THE YEAR.

For Domestic Missions, including Work among the Indians and Work among the Colored People of the South,	\$154,000 00
Receipts for twelve months, exclusive of Specials,	144,365 34
Excess of appropriations over receipts for the year,	\$9,634 66

* * The November and December numbers of THE SPIRIT OF MISSIONS will be printed together, under one cover, and will be made up of the Annual Reports of the Board of Managers, the two Committees, and of the Missionary Bishops. The Acknowledgments that would otherwise appear in these two months will be deferred until the January number.

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,

" H. Dyer, D.D.,

" Charles H. Hall, D.D.,

" John A. Paddock, D.D.,

" E. A. Hoffman, D.D.,

" J. H. Eccleston, D.D.,

" Wm. B. Huntington, D.D.

Mr. F. S. Winston,

" Lemuel Coffin,

" Charles R. Marvin,

" Benjamin Stark,

" Cornelius Vanderbilt,

" James M. Brown,

" R. Fulton Cutting,

" Howard Potter.

JAMES M. BROWN, *Treasurer,*

23 Bible House, New York.

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

Form of a Bequest to Foreign Missions.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: *For Work in Africa, or China, etc., etc.*.....

OCTOBER, 1880.

SAMUEL DEXTER DENISON, D.D.

THE REV. SAMUEL DEXTER DENISON, D.D., Honorary Secretary of the Committee for Foreign Missions, after thirty years in the service of the Society, entered into life on the 3d of September.

The Doctor finally retired from active service after many years of feebleness, during all which time he was impelled to work far beyond his strength for the cause so dear to his heart, on the 9th of March last. For a year before that he was under leave of absence, but did not feel willing to avail himself fully of its privileges.

Early in the present year the Doctor broke up his home in this city and went to live with his eldest son-in-law, Mr. Minot Fisher, at White Plains, N. Y. It was here, on the evening of August 31st, that he was suddenly paralyzed; this was followed at half-past two o'clock the next morning by a decided attack of apoplexy, from which time he did not regain consciousness. The remains were taken to Stonington, Conn., on the afternoon of the day of his death. The services at his funeral were appointed for the following day, Saturday, September 4th. At three o'clock the casket was borne from the doors of the old homestead to Calvary Church, of which he was for a short time the Rector. There were two companies of bearers; the first composed of two from the Clergy, two from the Foreign Committee, and the two wardens; the other of the vestrymen: the first company serving at the departure from the house and in entering the church; the second company relieving them by the way, and bearing the remains down the aisle to the church-yard gate. The Rector, the Rev.

Alfred Goldsborough, and the Secretary for Foreign Missions read the opening sentences; the Rev. James D. S. Pardee, the anthem; the Rector, the Lesson and suitable prayers; the choir, which was composed entirely of Dr. Denison's nephews and nieces, sang "Rock of Ages," after which, by particular request of the family, the Rev. Mr. Kimber, who had been for more than thirteen years intimately associated with the Doctor, made an address. The interment was in the family plot in the Stonington cemetery, by the side of his father and grandfather, the Rector and the Secretary for Foreign Missions officiating, the latter reading the Committal.

The Rev. Dr. Denison was born in Boston, Mass., October 7th, 1810. His boyhood was passed in the family homestead in Stonington, Conn. In his youth he attended the military school at Hartford of Major Partridge, then recently an instructor at West Point. He afterward graduated from Yale College. In his early manhood he was for a short time in the hardware business in Maiden Lane, and later for several years with Messrs. John H. Brower & Co., of this city, in the commission trade. He was for a time, moreover, in Mexico. During his connection with the last-named house his thoughts were turned to the Ministry. At the age of thirty-two he entered the service of our Society as Assistant to the then Secretary of the Foreign Committee. He was a Candidate for Holy Orders at the time. He continued this connection until 1845, when, on the 28th of May, he was admitted to the Diaconate in St. Andrew's Church, Wilmington, Del., by the Rt. Rev. Alfred Lee, D.D., acting for the Standing Committee of the Diocese of New York. He was advanced to the Priesthood by the Rt. Rev. J. P. K. Henshaw, D.D., in St. Paul's Church, Portsmouth, R. I., September 24th, 1846.

From 1845 to 1853 he was engaged in Missionary and parish work in Portsmouth, R. I., in the Diocese of Texas, and in Great Barrington, Mass. On the 3d of May of the latter year he was elected Secretary and General Agent of the Foreign Committee, in which office he continued until 1864, when, in the early spring, such was the condition of his health, he was obliged to ask relief at the Committee's hands, at the same time tendering his resignation of the office of Secretary and General Agent. The Committee accepted his resignation, and elected him to the office of Local Secretary, which office he held uninterruptedly until October, 1868; although for two years after his resignation he continued, with temporary assistance, to discharge the duties of his former office.

In the Board of Missions of 1868, most unexpectedly to himself, he was recalled to the office and duties of Secretary and General Agent. Doubtful of his own physical powers, he immediately intimated to the Foreign Committee that his resignation was at their service so soon as they could find a suitable successor. This was not done until the month of December, 1870. At this time he sought still further relief from the duties of the office, which his declining strength had made necessary. It was then that he was first elected Honorary Secretary; but providential circumstances made it important that he should continue at work. Upon the elevation of the Rev. Dr. Hare to the Episcopate he again served in his old position from March to May, 1873, and was once more recalled as Secretary and General Agent *pro tem.*, serving from December, 1875, to November, 1876; after the death of the Rev. Dr. Duane.

When the present Secretary vacated the position of Assistant Treasurer, Dr. Denison consented to accept an election to that position as well. This latter office, as has been said, he finally resigned on March 9th of the present year. He received the degree of Doctor of Divinity from Hobart College in 1867.

Much might be said, both in his personal and official relations, of the life of the Rev. Dr. Denison; but his works do follow him. His mind was a perfect encyclopædia of Missionary knowledge. He was a man of great completeness of character, affable, amiable, and gentle, and honored and beloved by all in the large circle of his acquaintance. The text which came to the mind of the present writer upon hearing the announcement was that from the Psalmist :

“PRECIOUS IN THE SIGHT OF THE LORD IS THE DEATH OF HIS SAINTS.”

BECAUSE of the suddenness of the death of the Rev. Dr. DENISON, the brief time that intervened before the funeral, the distance from New York of the place where the services were appointed, and because of the fact that very few of the members were within reach, the Committee for Foreign Mis-

sions were unable to come together for appropriate action. The next stated meeting will be held after these pages have been made up for the press. The Minute that shall be adopted, therefore, will be appended to the Annual Report of the Committee. This will give it the advantage of more permanent form.

NOONDAY PRAYER FOR MISSIONS.

IN our last issue we had a few words to say upon the subject of noonday prayer for Missions, which has been the custom in these Rooms, Domestic and Foreign, for a number of years. We are under the impression that the matter has been dwelt upon in *THE SPIRIT OF MISSIONS* heretofore, but have been unable to make the reference. It will certainly not be amiss to again allude to it. The practice was originally begun with the intention of carrying it through a Lenten season, but has been continued with very few intermissions ever since. At twelve o'clock, noon, on each working day, so many as can be spared in both offices lay down their work and gather in the room of the Woman's Auxiliary for this purpose. The service is informal, the arrangement resting with the reader for the day, the only special appointments being that prayer shall be offered for Indian Missions on Thursdays, and for the promotion of Christianity among the Jews on Satur-

days. Many of our friends, as they can make it convenient, are in the habit of attending, and the invitation is freely extended to all our readers to join in this service.

More than this is earnestly desired, however, viz., that every communicant of this Church may feel it incumbent upon him, as in some measure carrying out the terms of his Baptismal covenant, to check the busy hand or mind for a few moments at the hour mentioned, in order that in the closet, in the place of daily work, or in going from point to point, at least a silent petition may be put up for the on-going of the work, and the consequent coming of CHRIST'S Kingdom.

In the last number the Rev. Mr. Sayres' letter to a friend is published, in which this whole matter is renewedly brought forward. He thinks that through the influence of the members of the various branches of the Woman's Auxiliary this holy practice may be-

come very general, and alludes to the great power of thousands throughout this country, and tens or hundreds in China, uniting at an appointed time their voices in crying to the LORD of the harvest.

The friend to whom it was addressed, himself in will a Missionary to China, upon the receipt of this letter wrote to the Rt. Rev. the Bishop of Connecticut, at whose feet they both had sat for

theological instruction, asking him to suggest a suitable prayer for such use.

The most of our readers are familiar with the service for Missionary Meetings some time since set forth by authority of the House of Bishops; but we feel that in the following compilation by Bishop Williams a valuable addition has been made to our prayers for the household, and for private devotions:

A PRAYER FOR MISSIONS.

Most Gracious God, Who through Thine infinite goodness hast been pleased to give Thine only Son to die for all mankind, and to send forth the Ministers of Thy Word and Sacraments to gather together a great flock in all parts of the world, to the eternal glory of Thy most Holy Name, we beseech Thee to send Thy especial blessing upon all those who are conveying Thy message of salvation to them that sit in darkness. Make them diligent and earnest in their great work; fill them with the spirit of holy zeal and self-denial; give them wisdom to discern opportunities and methods, and courage and resolution to pursue them; sustain and strengthen them under every trial, and, in Thy good time, give the increase which Thou hast promised, and gather the wandering and the lost into Thy blessed flock, that so there may be one Fold under one Shepherd, JESUS CHRIST our LORD, Who liveth and reigneth with Thee and the HOLY GHOST, ever one GOD, world without end. *Amen.*

GIVING.

Extract from a letter of Bishop Penick to one of his former communicants, dated Cape Palmas, March 15th.

"AND you want to know what I think of a tithe; of one-tenth as constituting the amount a Christian is required to give? I answer, the question is raised by those who are holding back when they should be pressing forward, those who want to know how little they *must* do instead of *how much* they may do; and any spirit that seeks such exemption from the fullest service of the LORD, instead of the fullest participation in all His plans, works, purposes, and joys, is pressing away from JESUS instead of deeper and deeper into the unsearchable riches of His love.

"I confess it is a matter incomprehensible to me, how Christians, with the New Testament open before them, can for one moment go back to the system of a one-tenth. For the Kingdom of Heaven is set forth in the parables of the talents and the pounds. Did the lord require one-tenth when he came back? Oh, no; principal and increase brought forth the 'Well done, good and faithful servant,' etc. Yes, 'good' as well as faithful; the heart-work and joy of participation as well as the hand-work of material increase. Would the 'widow's mite' ever have resound-

ed through a lost and ransomed world if it had only been a one-tenth? Would JESUS ever have said, 'Having food and raiment, therewith be content,' etc., if He intended they should lavish nine-tenths of His trust-fund on themselves? Again, 'Thy will be done on earth, as it is in Heaven.' Do you think any spirit in 'our FATHER's house, up there would be chained to one-tenth? No, no; the whole idea is a terrible misconception of the very character of a Christian, and of God. 'God loveth a cheerful giver,' not a regular taxpayer. It is a sad mistake to imagine for one instant that it is the amount of money God is after: it is the loving co-operation of His children's spirits with His that is the joy of giving, with Him. I want to be here as near as possible what I strive to be in heaven. I want no metes and bounds placed between me and my FATHER's and SAVIOUR's love, but pray for grace to manifest to the fullest my grateful love. I lay my life, and no one-tenth, at the cross of my LORD, and count all but loss for His overwhelming love for me."

The Churchman.

MOVEMENTS OF MISSIONARIES.

China.—Information has been received at the Mission Rooms of the arrival of Miss JOSEPHINE H. ROBERTS at Shanghai on the 10th of June. She reached Wuchang on the 25th. Her friends will doubtless be glad to find a few lines from her under the proper caption, giving her first impressions of China.

Japan.—The Rev. WILLIAM B. COOPER writes from Yokohama, Japan, under date of July 9th, the day of his arrival there. It is a subject of rejoicing that his re-established

health has permitted him to return to his work.

The Rev. and Mrs. E. R. WOODMAN, whose appointment to the Japan Mission has been announced in these pages, left New York on the evening of August 20th, expecting to take the steamer "Oceanic" from San Francisco for Yokohama, September 1st.

Mr. J. McD. GARDINER, under appointment to the same Mission, left New York, August 26th, expecting to take the steamer "City of Tokio," from San Francisco for Yokohama, September 20th.

ANNUAL REPORTS.

UNDER the following captions, "Africa," "China," and "Japan," will be found a few selections from the Annual Reports of Mis-

sionaries, all that we have room for this month. Others of these reports will appear hereafter.

AFRICA.

LETTER FROM THE REV. W. A. FAIR.

GIRLS' SCHOOL, CAPE PALMAS,
July 6th, 1880.

VACATION having come, I proceed to give you an account, according to promise, of our work since our return to Africa in July last.

To get our house in a habitable condition was our first effort. To that end I had to cut and put in over 100 lights of glass, and half a dozen locks and bolts on different outside doors. At the same time my wife was getting the rubbish, which had gathered inside and around the house during the repairing, cleared away and the house thoroughly cleaned. A kitchen and store-room had to be rebuilt, and much other carpenter-work had to be looked after. Then came the refurnishing. The old furniture during our absence was considerably injured, though when we left it could not be called "valuable." There was some old furniture at Cavalla, belonging to Bishops Payne and Auer, not in use, which we are using in addition to our own. My wife is a good hand at fixing up such things, and on the present occasion displayed, if I may say so, unusual skill. By covering and varnishing she made the articles look a good deal like new. In this connection I might mention that my wife met with what came very near to being a serious accident. While knocking tacks out of a lounge, a particle of steel from the hatchet struck her in the right eye. It became greatly inflamed in consequence, and she was obliged to remain in a darkened room

for about six weeks. Through God's blessing upon the simple means used—leeches and a piece of ice, the latter procured from a passing steamer—the inflammation was removed. It is still weak, but slowly getting strong again.

A word more about the refurnishing. The old iron bedsteads used by our girls had been standing for several months out in the rain. It fell to my lot to give them a coat of paint, which improved their appearance. The man who is painting our house papered our parlor, dining-room, and hall; so that now we, as well as those who call to see us, think and say that our home is clean, neat, and comfortable.

ARRIVAL OF SUPPLIES.

About the 1st of September the "Monrovia," with our supplies, arrived. What a delightful time we had unpacking the boxes! One would doubtless say, "That is the last thing I would find enjoyment in." Such might well be the case with one within reach of good things every day. Not so with us, who, though having the money in our pockets, are 5,000 miles away from what would often be to those at home the simplest and most easily obtained things—as we found to our sorrow when we were several weeks trying to get the piece of ice. While taking out the various articles we would exclaim, "What a help that will be to us!" "How nicely this will do for such and such a purpose!" Nothing was more useful to us than the clothing, the work of our zealous helpers, the different branches of the

Woman's Auxiliary, and a package of cutlery received through the same. On opening it, my eyes falling upon what I concluded were three little putty-knives, I exclaimed, "Fannie, those are the very things I wanted so badly for putting in the glass!" My wife laughed, and said they were to use in the kitchen. However, she soon settled it by letting me have two for my important work, and the cook one for her department. But time would fail me to tell of all to whom we are indebted for encouragement received by their many useful gifts and earnest words in behalf of the work our MASTER has given us in common to do.

THE AMERICAN KINDERGARTEN.

Having heard, through a lady friend in the Mission Rooms, of Miss Coe's American Kindergarten School in the Bible House, for the training of teachers in that novel method for the instruction of children, we attended one recitation, by which we were so much interested that we at once made arrangements with Miss Coe to receive as much instruction in the system as was possible for us with our many other engagements. She kindly did all in her power to further our desires—especially because we were about to return to Africa. We received thirty-six lessons in all, which, with books provided by her, enabled us to introduce the system as a branch of the studies to be pursued by our girls. To say that it suits them well, and that they were greatly pleased and benefited by it, is to say as little as in justice could be said. It might be called, for such it is, "The Children's Eden, or Study of Delight."

REOPENING SCHOOL.

We reopened school on the first Monday in October last, with six girls. During the year ending June 30th we admitted forty-three girls. We have had an average attendance of about thirty. When we closed for vacation we had thirty-five on our roll, thirty of whom were present. We do not receive day-scholars, there being four day-schools in our immediate neighborhood. Most of the younger girls we had before going to America returned. They were instructed in the common English branches, and in sewing and housework, in all of which they did pretty well. Mrs. Toomey and my wife are the sewing-teachers. Mrs. Fair also teaches general housework, besides assisting me occasionally in the school.

I am sorry to have to report that we were

obliged to dismiss one girl and that three ran away. But we always expect to have a share of such trouble; not always, indeed, with the children; for frequently ignorant and unreasonable parents give more trouble than the children, and are the chief cause of their bad behavior.

The Bishop made us a visit in the latter part of February, and remained about a month, until just before his leaving for America. While here we had the privilege of presenting to him six of our girls for Confirmation.

We closed school without the usual examination, because my throat was quite sore, and gave six weeks' vacation instead of four for the same reason. We intend to have a yearly examination at Christmas. In June we have rain, in consequence of which the people cannot attend. My throat has continued to trouble me since my return from America. I am hoping that the six weeks' rest will be the means of curing it.

Several of our girls suffered much during the year from sores, otherwise the health of the children has been good; and so has our own health, with the exception of a little fever.

FARMING AND GARDENING.

It has been my great desire since I first came to Africa, and before I came, to have, or to be the means of founding, an industrial institution for African boys and girls, like Dr. Muhlenberg's St. Johnland.

So far I have not had it in my power. The Lord's time is best, and for it I pray for grace patiently to wait. As far as I am able to judge, nothing is more needed for the elevation of Africa, aside from the Gospel, than such industrial institutions.

Fifty-five dollars having been, for the most part, earned by six little girls of St. John's, Yonkers, sent to me by them to use as seemed best for the work, and twenty-five dollars by the Church Charity Foundation, Brooklyn, while we were preparing to open school, I took advantage of the opportunity to have about five acres of the Mount Vaughan land cleared, and one thousand young coffee-trees planted. The girls helped a little, but it is too far away for them to be able to do much, being three miles from our school.

We have a few lots here on the end of the Cape which we have made a garden of. The girls work in it one hour a day. What we have reaped has been a great help, but not

nearly what it would have been had we been working under more favorable circumstances. The salt wind from the sea stunted the growth of what was planted. This has been proved by what has been done. Were we living among the native Africans, where we could have all the land we would want, and our dwelling in the midst, with plenty of boys and girls whom we could have, we would be able in a comparatively short time to make the institution self-supporting.

In the middle of April the Rev. Mr. and Mrs. Grubb were here on a visit from Cape Mount for their health. You may know how much we enjoyed their coming from the fact that Mrs. Grubb was the first white woman beside my wife who had been in Cape Palmas for the last four years, and Mr. Grubb was the second white Deacon (no Presbyters) in the same time. While they were here Mr. Grubb and I went seventy-five or eighty miles interior, by way of the Cavalla River, and saw and heard much which we feel sure our friends at home would like to hear about, but I must leave the account of our trip until another day.

FROM JOINT REPORT OF THE REV. J. M'NABB
AND THE REV. C. GRUBB.

It is evident that the interests immediately connected with the Mission on the Mount, which are growing daily, require for their proper management the constant services of at least two ordained Missionaries. At the same time there is beyond and all around the Mission a work of unlimited extent and awful magnitude, which cannot well or safely be neglected—thousands of sin-enslaved, sin-cursed, benighted, superstitious, idolatrous, and eternally-perishing natives to be disenthralled, enlightened, blessed, and saved through the preaching of the Gospel. To attempt this, in the name and in the strength of the LORD, whose are the kingdoms of the earth, as his special and exclusive work, there is needed at least one other brave and devoted Missionary. As to the success of one such Missionary in winning precious souls, if the LORD indeed send him, there can be no question.

It is not to be doubted that the people are willing—yes, glad—to hear the blessed and unspeakably glorious tidings of salvation. This statement is the result of our personal experience. Nor let it not once find credence among the LORD's people—either Clergymen or laymen at home—that these poor people, degraded though they be, are incapable of the intelligent reception, application, and appropriation of the Gospel. To believe this were more a denial of its authenticity, of its efficacy,

and of the HOLY SPIRIT's presence and power to apply and make it effectual, than an unjust censure of them. With our own eyes—and we bless GOD for the sight—we have seen it, in the case of several of these very people, made the power of GOD unto salvation. Who now, we inquire, in the Name of GOD, will come to engage in this work?

AN INCIDENT.

Some few Sabbaths gone by, while one brother remained at the station to hold the regular Service, we took one of our canoes and paddled to a point beyond the lake, distant about a mile, where is now located King Sand-fishe's transient settlement, to preach to him and his people. We found the king at home—quite an aged man—who, when he knew our object, assembled his people to hear what we had to say. We talked, meantime, to him personally (he speaks a little English), and questioned him as to his hope of Heaven. He said he had not been bad. To be brief, he gave the same excuses that people generally do at home, and upon which they found a similar false hope. Of its groundlessness he was soon convinced, and by and by, as we proceeded to speak of the love of GOD toward all men in CHRIST, and of the possibility of our having a “good hope” through Him, he, breaking in, remarked: “Now I have hope, though I died to-night I would be saved through CHRIST.” We ask, is not such experience as this, and others of the same kind which we know, worth coming to Africa to enjoy? We, at least, think so. The harvest truly is plenteous, but the laborers are few. May the LORD of the harvest send forth laborers into His harvest.

ANNUAL REPORT OF E. W. APPLETON (NATIVE
TEACHER).

FISHTOWN, July 12th, 1880.

On every Sunday regular Divine Services are held in surrounding towns, namely, Wa, Kateke, Wudi Sie's town; and on other days I speak to many about Baptism, but their hearts are not yet quite clear from the world, the flesh, and the devil, that are their enemies, but they try to flee from their weapons, that are manifold; even temptations to sin in all varieties of forms; whose the victory will be, unless, like Joshua and others, we fight manfully against them with the Word of the SPIRIT, and, like Moses, we raise our earnest supplications to GOD for His aid.

I am very sorry about that young man (Tome Freeman), who wished to be baptized and could not, because of his many wives. I oftentimes read to him this piece out of the Scripture: “If thy right hand offend thee, cut it off and cast it from thee, for it is profitable for thee that one of thy members should perish, and not that thy whole body should

be cast into hell," but when he heard this passage he went away sorrowful; for it is hard for him to give up one of his two wives.

The town school is still in operation. The Mission house is now complete. The house is thirty-three feet and eight inches by sixteen feet and eight inches wide; the corner post is nine feet and two inches high, and plastered

with clay. The whole cost of the house was paid by Bishop Penick, \$95.

Again, dear Kimber, will you be kind enough as to send me three dozen English primers, one large Pilgrim's Progress by John Bunyan, and one large clock? I particularly want them for the use of the station.

CHINA.

FROM REPORT OF THE REV. DR. NELSON.

SHANGHAI, July 17th, 1880.

THE blank for statistics of Mission details for the year ending 30th June ult. was recently received, and is herewith returned with the required entries. Besides this, some items of comment and statements of particulars may give a clearer view of matters referred to, though some of the same points may be touched on by others. . . .

In reference to the four native Clergy recently ordained, it may be said that, with considerable diversity in gifts and attainments, all of them in their several ways give ground for hope that they may prove valuable helpers in their respective fields.

They have all, as you are aware, been workers for no very short time. The new native Presbyterian, the Rev. Hoong Neok Woo, has been known to you for years in the several capacities of hospital assistant, Catechist, and Deacon. And now he has been judged fit for a higher office and ministry, as possessing such zeal and efficiency in his work as to be some compensation for such things as in his case required dispensation. Mr. Dzung had for some years been working as an assistant and Catechist under Mr. Thomson's direction, and before that at Peking; and in Chinese scholarship, as well as in the studies of his preparatory course, he was considered well prepared for the office of a Deacon.

Mr. Zoo Soong Yen, you will remember, had a partial collegiate course at Kenyon, and he has been for some time prosecuting preparatory studies here, and also doing the part of an assistant and Catechist at Kong Wan.

Mr. Yang, of Wuchang, had been acting there for many years as Catechist and general instructor in school and in church, and was well spoken of by those who knew him there for his qualifications for the Ministry; and, in the present short-handed state of the Wuchang Mission, it was thought specially important to have an ordained helper for Mr. Sayres. This Mr. Yang, has a son in the theological class at St. John's.

BAPTISMS.

In my special field, at Kong Wan, on the 23d of November last I baptized (assisted by the Rev. Hoong Neok Woo) twenty-five persons, among whom were several cases of interest. Five of the number were of one family—father,

mother, and three children. In another case four were of one family, and represented three generations. And three others, again, were of the same family. One man of the number was a deaf-mute, the only case of the kind in my experience. And this case I had to take on the faith of what others said of him, and of his own persistency and apparent interest in coming for such instruction as he could get in the best way he might. Of course, he could not read, the Chinese having no process as yet, so far as I know, for teaching the deaf to read. Of the twenty-five, five were children; of whom more than one was old enough to manifest some serious interest in the Service, and to behave with very touching solemnity of manner. This is not the first case of Baptism in which I have felt that the line between "infants" and "those of riper years" is not an easy one to draw; and I cannot think that there is any debatable period of age within the limits of which there should be no Baptism at all.

At another time (on the 20th of December, 1879) I baptized six Eurasian youths, children of European fathers and Chinese (Asiatic) mothers, and members of a by no means inconsiderable class in this and other cities of the East.

ST. JOHN'S THEOLOGICAL CLASS.

Since October, 1879, a special item of my work, as also of other members of the Mission, has been to take part in the instruction given at St. John's to the Candidates for Orders,* than which no portion of our work is more interesting or important, or promising of future good.

EMMA JONES SCHOOL.

On the 25th of September, 1879, the Emma Jones School was removed from the church compound and opened here on the premises occupied by my family. The building formerly used, or such of the material as was available, had been removed here previously (the pupils being temporarily provided for during the time of moving), and rebuilt into a somewhat larger house, with more accommodation for the full quota of pupils. The expense of this removal was met mostly from the amount of "Specials" which had been received (during my daughter's absence) in

* Mr. Zoo Soong Yen came to me at my house.

excess of current expenditure in the school. During that time we made very few additions to the number of pupils, partly for want of room in the former school building, partly because of the unsettled state of transition we were in for some time, and partly because, in the absence of the head of the school, it did not seem best to enlarge it. Thus it was that the school had some surplus in hand, which was increased somewhat by contributions from friends here, and this paid for the present school building.

Since my daughter has returned and resumed the charge of the school the arrangements have been bettered in various ways; the number of pupils has been increased, and the general condition of the school, as particularly seen in the older girls, has been improved in many respects. The matron continues to give much satisfaction, being faithful and useful, and winning the respect and attachment of the scholars. Of these, eight are communicants of the Church, and generally exercise a good and controlling influence in the school. And though by no means without faults and failings, of course, they yet, in the main, give encouragement to the hope that they may, by God's help, continue faithful to their early vows, and prove useful in their day and generation. And it may be added that, the better to fit them for such usefulness, they are taught, and, as soon as they are able to learn, they practise, the making and washing of their clothes, and the work proper to the kitchen and other parts of the house, as the necessary complement of what they are taught in various other departments.

HOSPITAL FOR CHINESE.

Since the leasing out of the church compound, on a portion of which this hospital was located for ten or more years, it has been opened in quarters hired temporarily for the purpose. But it is a pleasure now to be able to say that, through the favor which the hospital has enjoyed here, a fund has been secured, which, added to the handsome contribution of Miss Shields, of Philadelphia (amounting to over \$1,000), has enabled us to purchase a very good building in an eligible situation for the future hospital.

But, that "I be not further tedious to you," I will only commend to the earnest interest of yourself and the Church you represent our great work in all its departments and details, and beg you to believe me faithfully yours in the cause of Missions.

REPORT OF THE REV. YUNG KIUNG YEN, M.A.
ST. JOHN'S COLLEGE, SHANGHAI,
July 5th, 1880.

THE REV. J. KIMBER, SECRETARY: My last annual report contained a statement of my work in the various day-schools in and around Shanghai. On assuming my post in

St. John's College on the 1st of September, I re-transferred them to the Rev. Mr. Thomson and Mr. Wong.

My present report will cover chiefly my duties in the College. According to the schedule of studies already given, the parts assigned to me were mathematics and natural philosophy; of these there are translated textbooks. The classes were organized last year, but so little time was there to the Chinese New Year vacation that the work may be said not to have fairly begun till February of this year. The Trinity term began on the 16th of February, and ended on the 2d inst. The examinations occupied two days.

There were two classes; the second being composed of youths from Bishop Boone Memorial School in Wuchang. The mornings were devoted to Western studies, and the afternoons to Chinese. I had ten recitations each week in my departments.

I had also one class of Divinity Students who came from Wuchang. These had five recitations a week—subject, Horne's Introduction abridged.

Previous to the month of June I took my turn in the Sunday Services at the College chapel, but since the establishment of three new stations and the new apportionment of work, two out-stations and a village school are assigned to me, and I go there on Sundays.

The above, together with the secular business of the College, will occupy my time during the coming year.

THE TWO OUT-STATIONS.

The one is Nan Ziang. It was begun by the Rev. Mr. Woo as a vaccination dispensary in 1877, and a school was added in 1879. It became a part of his extended jurisdiction, and he visited it every Thursday. Having no resident Clergyman, and consequently no regular Sunday or week-day Services, it has been known more as a dispensary* than as a religious outpost. It is now detached from Mr. Woo's field—it being too far from his home, and his hands already too full—and the Rev. Dzung Soong-Lieu, a newly-ordained Deacon, will be sent thither as a resident Missionary. He will, of course, have the burden of the work. My duty is to have a general supervision as Presbyter, and to go there on Communion Sundays. The distance prevents me from going oftener, as the fastest conveyance is the wheelbarrow, and it takes three hours to reach it.

The school will be continued, and a well-tried teacher is about to move there with his family. He also understands vaccination, which agrees well with the reputation of the institution. He was teacher of the Chinese Missionary Society Mission School in Laon Zak since its organization in 1868 by Bishop

* 130 children were vaccinated last year.

Williams. He resigned his position on account of the falling off of contributions. His wife is an educated lady, and taught a girls' school in Laon Zak. The Bishop has consented to have such a school also at her new home as soon as practicable, as the families of the Rev. Mr. Dzung and Mr. Sung, the teacher referred to, will form the nucleus of a future congregation.

Nan Ziang is an unvalled town, eight miles from St. John's, and thirteen from Shanghai. It is on the high waterway which leads from Shanghai to Kahding and Soochow. It has four business streets, extending in all directions from a temple of Buddha which occupies a central position, and each branch is one mile long. It has the appearance of life and activity, and is more populous and flourishing than many a walled town. The American Southern Methodist Mission has a chapel, a girls' boarding-school, a dispensary, and two day-schools. A family and a single lady have charge of them. The benevolent work of free vaccination, given by the Rev. Dr. Lambeth, and the Rev. Mr. Woo of our own Church, has won the good-will of the townsmen, and consequently there is less disinclination to let houses for Missionary purposes than in any other similar place. One mile to the east is a Roman Catholic chapel, but I do not know its condition.

The other out-station is Tsung Zu. It is also an unvalled town, but of less note than the first. As far as I can learn the population is 2,500, not including the hamlets which cluster around it. It has also four business streets, but much shorter. It is two miles from St. John's. The wheelbarrow that leaves Shanghai for Nan Ziang passes here. At various times the London Mission and the American Southern Methodist Mission occupied it. We have started a school there. The teacher is a former scholar of Duane Hall, who had at one time a school in Hongkew under Miss Fay. I go there three Sundays in the month, and a Divinity Student accompanies me.

Both Nan Ziang and Tsung Zu are important stations. My great desire is that a small chapel may be built at each place. At present the school-rooms are extemporized

for Church Services or addresses, and consequently the surroundings do not keep well with the religious aspect of the occasion. The chapels cannot be long delayed, as to one place an ordained man is already sent, and to the other one of the Divinity Students will soon be appointed.

THE VILLAGE SCHOOL.

This is in the village contiguous to our premises. There are thirty families here, but the men are daily engaged in the field, so that it is not possible to gather any audience for Services. The women sometimes meet in a Bible-class in St. John's College parlor, which is held by Mrs. Schereschewsky and Mrs. Yen. The children and the scholars unite in an informal Sunday-school.

LETTER FROM MISS J. H. ROBERTS.

STEAMER "KIANG KWAN,"

June 22d, 1880.

I had intended writing from Shanghai, but was prevented. I think, however, if I mail a line at Kiu Kiang, it will be in time for the next home steamer.

At Kobe the steamer stopped twenty-four hours, and I had a most pleasant day with the friends at Osaka. It was a great temptation to stop over with them until the next steamer, but it seemed best to get on toward my journey's end.

I reached Shanghai on the 10th, and found a warm welcome awaiting me. You cannot think how I appreciated the beautiful drive on Bubbling Well Road, from the settlement to the College, for I had not looked for anything of the kind in China. A flat, swampy country, with few trees, and no roads fit for use, I had expected. Of course, China cannot boast any such luxuriant beauty as Japan, still it has a quiet beauty of its own. Certainly this is true of that which I have seen, the country surrounding the College.

Last night I came aboard the "Kiang Kwan," which, in a few days, will bring me to Wuchang.

JAPAN.

FROM REPORT OF THE REV. CLEMENT T. BLANCHET.

THERE are a number of persons who have been baptized but have not been confirmed, on account of sickness and unavoidable absence from Tokio. We have reason to think that several of them will be confirmed during the year.

The attendance of the Christians has been air, and gradually increasing, but that of un-

believers irregular and somewhat less than last year, especially at the Sunday Services.

The falling off in the number of Services on week days is owing to my inability to preach at night, as it unfitted me for work on the next day.

Our Girls' School has met with a serious obstacle from one of whom we had reason to expect better things, but who was bent on "breaking our work up," and which neces-

sitated our moving back into the Foreign Concession, and caused the desertion of four of the oldest and most advanced pupils from the school and their non-attendance at the Services for several months; but we are happy to say that the poor girls have already found out their mistake, and resumed their attendance at the Services, and one or two of them may return to the school in the fall. Their places were, however, soon filled by new pupils, so that the number of boarders is the same this year as last—*i. e.*, as many as our present narrow quarters can accommodate. There are a number of applications which we have been obliged to defer for want of room, but hope we shall be able to receive them when our future school accommodations are ready for use.

Although the school has not increased in number as we would have wished, it has, nevertheless, not been without its influence for good on both teachers and pupils; two of the former and seven of the latter have, after due preparation, been added to the number of communicants.

The scholarships from Grace and St. Thomas' Churches, New York, and the "Shirley" Scholarship from a lady of the same city, have afforded timely help, and are gratefully acknowledged; and the interest which some of our foreign friends have taken in our school has given much pleasure to ourselves and substantial comfort to some of our pupils—*i. e.*, the "Virginia" Scholarship, by the Rev. Dr. Syle, acknowledged last year, but applied during the year of this report, and half of the "Washington" Scholarship, by Mr. and Mrs. Ewing, and applied during the first half of the present year, January 1st, June 30th. We have also the promise of another scholarship from one of Miss Pitman's lady friends. These are, however, only temporary and for particular pupils, and should not affect the appropriation for the general support of the school which we hope the Board will make us every year. I beg to refer you to my letter of May 12th with regard to the other wants of the school. Miss Pitman has rendered valuable service in the Girls' School, and has so far progressed in the language as to be able to keep up with general acceptance a Bible-class for women, begun by Mrs. Blanchet, in Bishop Williams' Sunday-school. She has also given much of her time to the study of the language, and to making occasional visits among the women of her Bible-class.

Mrs. Blanchet has taken much pleasure in her classes in music and the Bible among the girls of the school, two or three of whom are now able to play for the Services. Two of the Divinity Students, to whom she gave lessons, have also made considerable progress, to the mutual gratification of both teacher and pupils. She hopes to be able to form new

Bible-classes among the parents of the pupils of our Girls' School after we get settled in our new house in the fall.

REPORT OF THE REV. T. S. TYNG.

OSAKA, June 24th, 1880.

MY DEAR BISHOP: In making my report to you for the year which ends with this month, the most important point to be noticed is that my work for the year has been in almost every way one of preparation merely. First of all, of course, there is the studying of the language, which certainly is tedious enough. I get on, I think, as well as the average of students of Japanese, but that, as you know, is slowly enough. Of late other work has prevented me from giving any direct study to it, but I am not at all sure that that is any disadvantage. The continual using of the language and hearing it used is, on the whole, I think, the best way of learning it.

My time has been chiefly devoted to the work of St. Timothy's School, which I began at your request last year. This work has gone on as well as could be expected, taking everything into account, and we have every reason to think that the foundation has been fairly laid for a better organized and larger work next year. The scholars in attendance this month number thirty-five, of whom twenty are boarders. Two of these, advanced pupils, receive their board, and, in the case of one of them, a little money besides, for assistance in teaching the less advanced pupils. The remainder pay for their own board, and a small tuition fee. The day scholars also pay a fee. There are no scholars supported by scholarships. I am inclined to think it not advisable to have them so supported, except as a reward for good scholarship, gained in fair competition, or in exchange for work done for the school.

The direct Christian teaching has been entirely in Mr. Morris's hands. The boarders come to the chapel usually once on Sunday. The school is so far away from the chapel, however, that we cannot make them very regular. Next year, if, as we hope, we can have our new buildings, it will be quite different. Besides the Sunday preaching, Mr. Morris has had a Bible-class at the school three times a week for the last few months, and there has been daily Morning Prayer there also. Mr. McKim has been teaching an hour a day for the last month or so. Before that Dr. Laning taught three hours a week. From next fall, if all goes well, we shall have to give more time to teaching.

I am anxiously hoping to receive the money for the new buildings before long, so that we may have at least part of them ready in the autumn. It is quite certain to be an important crisis in school work, especially as the Government and city schools in which English is

taught are in a very uncertain state. Our school, if it goes on steadily now, is quite certain, I think, to receive considerable accessions in the fall, if there is room to receive them. In our present place, however, we have almost reached the limit of our accommodation for boarders. A little refitting will enable us to take in four or five more, but after that there is no more room unless we build or make extensive alterations, neither of which we want to do in the present place. The earliest possible erection of suitable buildings is, therefore, of very great importance to us.

During the latter part of the year such time as I have for study has been given chiefly to the compilation of a hymnal, in regard to which I have already written to you, and to the correction and revision of hymns for that purpose.

In addition to this purely Mission work, I have preached once a month at the English Service in Osaka, and somewhat more frequently to the foreign congregation in Kobe. In the latter place I have also baptized two infants, and administered the Holy Communion several times to Japanese Christians, in the absence in England of the Rev. H. J. Foss, of the Society for the Propagation of the Gospel Mission.

Perhaps I ought also to add that I have assisted Mr. Morris nearly every Sunday in the Japanese Services, and further, that the cost of maintaining the school from September 15th to the present time, over and above receipts from scholars, has been, in Japanese paper currency, \$462.66, or something over \$350 Mexican.

All of the above, my dear Bishop, I have the honor to submit for your approval.

MEXICO.

LETTER FROM MR. A. E. MACKINTOSH.

MEXICO, August 9th, 1880.

To the Editor of THE SPIRIT OF MISSIONS:

WE are now in the middle of another year, and the Mexican Church still struggles on, propagating the true principles of redemption, surrounded by insurmountable difficulties. When Bishop Riley commenced to preach the good tidings as a Presbyter some ten years ago, Rome was asleep, as it were, and the ignorant Clergy did not know exactly what was going to pass, as they had been taught to believe that Protestantism meant *Voltaireanism* and the infidelity of the French revolution during the last century; but they soon found out their mistake, and observed a formidable rival in the "Church of Jesus," which was proclaiming a purer faith and a higher tone of morality. At the same time they have become convinced that their spiritual dominion must at length come to an end, and that the lucrative offerings of the people for masses, Baptisms, marriages, indulgences, etc., must also cease when the majority of the Mexicans shall be awakened from their base idolatry, and shall acknowledge the glorious Jesus as their only SAVIOUR and Mediator; hence the strenuous opposition which the Ministers of the Gospel encounter at every step, even at the death-beds of the departing sick. Satan works hard to maintain the rule of superstition and idolatry. The Roman Clergy are now fully on the alert, and excommunicate all those who buy of and sell to, or have anything to do with the members of the "Church of Jesus," and carry on this system of persecution through the confessional and otherwise, to such a cruel

extent that often makes the new converts to waver, especially in country villages where the Roman curates have supreme sway; but the eight congregations which form the Mission at Nopala are firm to their principles, and do not swerve among all the intrigues of all their foes.

The Virgin Mary reigns in the hearts of all Mexicans, even among those who have received a more liberal education. The month of May is dedicated to the Virgin, and groups of little girls dressed in white are seen walking through the streets in all the cities, towns, and villages, with nosegays in their little hands, which they deposit at the shrine of the Mexican Madonna in each church, singing hymns of praise, and thus carry on the Feasts of Flora of ancient Rome; and public writers in their periodicals during that month talk of the *poetical* religion of their forefathers. Therefore, idolatry is in full array, and is practised by the most beautiful lady who reclines in her splendid carriage, as well as by the Aztec charcoal-burner in the forests. France is importing pictures and statues of the Virgin of Lourdes, which are eclipsing the Virgin of Guadalupe, and apothecaries avail themselves of the reigning superstition to sell pure water mixed with a little salt as the miraculous water of Lourdes; and so we go on in this land flowing with milk and honey, where God has done everything and man but very little. Infidelity and spiritualism prevail, but a sad indifference for religious matters is what predominates above all.

The Mexican Branch of the Catholic

Church has now a good and firm foundation, but to continue the restoration with efficacy, and to consolidate the work, earnest and persevering co-operators are required, and the only way to procure them is by increasing and thoroughly endowing the Theological Seminary, and by translating into Spanish the best American and English books on religion, so as to be able to educate and ordain a young, zealous, and learned Clergy, who will take charge of the fifty congregations already established, and when these are well taken care of, new ones will spring up around them, and new fields can be opened elsewhere.

Near Amecameca, where there is a congregation belonging to the Diocese of the Valley of Mexico, a French archaeologist has made some important discoveries which may illustrate the history of Mexico before the Spanish Conquest; he having found two ancient cemeteries of the Chichimecas. One has been discovered on the Volcano Popocatepetl, and is called Tenenepanco, and the other, on the Volcano Ixtaxihuatl, is called Apatlatepitonco. "M. Desire Charnay states that he found the latter

at 3,000 metres above the level of the sea, and that on excavating the ground he found earthen plates, cups, vases, idols, etc., at the depth of half a yard. Apatlatepitonco, he says, is a valley like that of Rassalais, and is surrounded by a circle of rocks which separate it from the outer world, and hang down from the immense snow mountain, and are impassable. The road to this place is frightful and most difficult of access, so the unfortunate Indians who fled from the Spanish tyranny could not have chosen a better place of refuge and a more impenetrable retirement. We not only discovered a burial-ground here, as in Tenenepanco, but we found ourselves in a place that had been inhabited during a considerable time *after the Conquest*, which, at least, is my opinion, and can be rectified on making fresh discoveries."

The members of the "Church of Jesus" are most grateful for all the generous efforts the American Church is making in their behalf, and pray to the ALMIGHTY for the prosperity and welfare of their fellow-Christians in the United States and other lands.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from August 1 to September 1, 1880.

ALABAMA.

Whistler—W. T. Savage, M.D., for China..... \$20 00

ALBANY.

Burnt Hills—Calvary..... 9 09

Middleburgh—St. Luke's..... 1 60

Saratoga Springs—Bethesda..... 36 75

Miss Sarah E. Miller, for Africa..... 5 00

Walton—Christ Church..... 5 00

57 44

CENTRAL NEW YORK.

Auburn—St. Peter's..... 170 00

Constableville—St. Paul's..... 4 50

174 50

CENTRAL PENNSYLVANIA.

Carlisle—St. John's..... 21 87

Milford—Good Shepherd S. S., for Jaffa..... 9 51

Reading—"E. W. H." for "Bishop Howe"

Scholarship, Bridgman Memorial School..... 40 00

Wellsboro—St. Paul's, Missionary Box..... 1 00

72 38

CONNECTICUT.

Birmingham—St. James', a Sunday-school class,

for Emily Williams School..... 10 00

Hartford—Trinity..... 50 00

Middletown—Holy Trinity..... 50 00

New London—Pequot Chapel, for Cuba..... 148 22

St. James', "A Member," through Woman's

Auxiliary, for Emily Williams School..... 10 00

268 22

DELAWARE.

Christiana Hundred—Christ Church, of which

5-cent collection, for education of a girl in

Bridgman Memorial School, \$40..... 80 00

Claymont—J. H. Carey..... 5 00

85 00

INDIANA.

Indianapolis—St. Paul's Cathedral, Woman's

Missionary Association, for Jaffa..... 25 00

IOWA.

Denton—The Rev. W. Wright, of which for Jaffa, \$12..... 22 00

KENTUCKY.

Louisville—St. Andrew's S. S., for "St. Andrew's S. S." Scholarship, Cape Mount..... 25 00

LONG ISLAND.

Bay Ridge—Christ Church, Mission League.... 100 00

Brooklyn—Holy Trinity..... 146 84

Manhasset—Christ Church..... 30 00

MARYLAND.

Baltimore—Miss E. Hoffman, for scholarship

at Cape Mount..... 25 00

Miss Lina Burt, for scholarship at Cape

Mount..... 12 50

"A Friend," for Jaffa..... 5 00

D. C., Georgetown—Christ Church, Miss Ida

Magruder, for Jaffa..... 25 00

Harford Co.—St. Mary's..... 20 00

MASSACHUSETTS.

Boston—Good Shepherd, through Woman's

Auxiliary, for "Good Shepherd" Bed, Wuchang Hospital..... 30 00

Longwood—Church of Our Saviour, through

Woman's Auxiliary, of which for "Long-

wood" Scholarship, Duane Hall, \$50..... 67 65

Marblehead—St. Michael's..... 60 00

MICHIGAN.

Detroit—Christ Church S. S., for "Catharine W.

Trowbridge" Bed, Wuchang Hospital..... 30 00

MINNESOTA.

Miscellaneous—"H. G." for Mexico..... 2 00

NEW YORK.

Irrington—George D. Morgan, through A. C.

Missionary Society, for Africa and Japan..... 100 00

Stapleton—St. Simon's, Clove Mission, for "St.

Simon" Scholarship, High School..... 40 00

Ulster Co.—Minnewaska Mountain House, Par-

for meeting, for trained nurse for Wuchang, through Woman's Auxiliary.....	55 00	Campbell Co.—Lynchburg Parish, St. Paul's, for Africa.....	49 75
Yonkers—St. Paul's, Children's Missionary Association, for "Virginia Clarke" Scholarship, Emma Jones School.....	10 00	Hanover Co.—St. Paul's Parish, St. Paul's, through A. O. Missionary Society, for Mexico	1 00
Miscellaneous—For Missionary Educational Fund, proceeds of entertainment at Standard Hall, \$18.25; Mr. James Kinney's Missionary Box, \$1.04.....	19 29	Henrico Co.—Henrico Parish, Christ Church S. S., for Jaffa.....	30 00
NORTHERN NEW JERSEY.		Loudoun Co.—J. H. Adie, for Mexico, \$2; at discretion of Bishop Penick, \$2.....	4 00
Newark—Trinity S. S., of which for "Trinity" Scholarship, Hoffman Institute, \$75.....	100 00	Ronoke Co.—"A Friend," at discretion of Bishop Penick.....	20 00
Paterson—"A Friend," through Woman's Auxiliary, for Mexico.....	25 00	"A Friend," at discretion of Bishop Penick.	5 00
OHIO.		Miscellaneous—Piedmont Convocation, for support of the Rev. J. McNabb.....	72 28
Massillon—St. Timothy's, "T. H. and wife," a thank-offering, at discretion of Bishop Penick, \$25; at discretion of Bishop Williams, \$25	60 00	WESTERN MICHIGAN.	
Mt. Vernon—St. Paul's, of which for Mexico, \$25	66 00	Charlotte—Grace Mission.....	1 08
Toledo—Trinity, Woman's Missionary Association, for trained nurse for Wuchang.....	30 00	Coldwater—St. Mark's.....	6 00
PENNYSYLVANIA.		Ionia—St. John's.....	1 47
Andalusia—"O. and N.," Missionary Boxes.....	14 89	Pentwater—St. James' Mission.....	75
Lower Merion—St. John's, of which for traveling expenses of Dr. Bunn, \$5.....	177 74	WESTERN NEW YORK.	
Norristown—St. John's, Ladies' Benevolent Society, for Mexico.....	25 00	Geneva—Mrs. Hopkins, for Wuchang Hospital	9 30
Philadelphia (Kensington)—St. Barnabas, for "Lydia Mary Fay" and "E. W. Syle" Scholarship, Duane Hall.....	80 00	OREGON AND WASHINGTON MISSION.	4 00
Radnor—Good Shepherd, of which the Rev. D. C. Loop, for Jaffa, \$10.....	75 68	Seattle—Trinity S. S.....	11 63
Miscellaneous—Through Woman's Committee on Work for Foreign Missionaries, for "Woman's Auxiliary" Scholarship, St. John's College.....	15 00	WESTERN TEXAS MISSION.	
SOUTHERN OHIO.		San Antonio—St. Lake's Chapel.....	4 25
Worthington—St. John's, through Woman's Auxiliary.....	388 29	LEGACIES.	
SPRINGFIELD.		L. I., Greenpoint—Estate of Miss E. M. Wood..	92 88
Albion—St. John's, Missionary Boxes.....	1 35	MISCELLANEOUS.	
Newport—Miss L. A. Partridge, for Africa, \$10; China, \$5.....	15 00	Mexican League, of which for Scholarships, \$219.61; Alberto Vega, Theological Seminary, \$100; Theological Seminary, \$30; Anna Casaley, \$15.....	530 00
VIRGINIA.		U. S. Coupons.....	11 25
Albemarle Co.—Fredericksville Parish, Christ Church, "J. S. D.".....	10 00	House Rents.....	14 34
Bedford Co.—"L.".....	12 30	B. S. Bank, for personal benefit of the Rev. O. E. Shannon Hemite.....	112 67
Botetourt Co.—"Mrs. J. W. F.," at discretion of Bishop Penick.....	20 00	Interest for Bohlen Book Fund.....	100 50
Proprietor of Blue Ridge Springs, at discretion of Bishop Penick.....	8 00	From SPIRIT OF MISSIONS, arrearages of past years.....	38 72
		47 per cent of amount received for General Missions (for details see page 334).....	63 73
		871 21	
		Receipts for the month.....	\$3,432 34
		Amount previously acknowledged.....	158,651 91
		Total receipts for fiscal year....\$162,084 25	
		ANALYSIS OF RECEIPTS.	
		For Specials (of which applying on appropriation, \$1,404.10).....	\$18,987 57
		For work of the Committee for Foreign Missions (of which from Legacies, \$27,438.33).....	143,096 68
		Total.....	\$102,034 25

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.

The Treasurer of the "LEAGUE IN AID OF THE MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from August 1 to September 1, 1880.

ALBANY.		N. W. Penhurst.....	1 00
Saratoga Springs—Miss Sarah E. Miller.....	\$5 00	Staten Island—Miss Mary S. Francis.....	3 00
Utica—Grace, a Sunday-school class.....	5 00	29 00	
CONNECTICUT.		NORTHERN NEW JERSEY.	
Stratford—Christ Church, "A Member".....	10 00	Madison—Through Woman's Missionary League	7 00
GEORGIA.		OHIO.	
Augusta—Miss Shay.....	5 00	Mount Vernon—St. Paul's, Branch of Woman's Auxiliary.....	10 00
LONG ISLAND.		SOUTHERN OHIO.	
Bay Ridge—Christ Church, additional.....	2 00	Cincinnati—Miss Drinker.....	10 00
Brooklyn—"Anonymous".....	1 00	VIRGINIA.	
3 00		Dublin (Pulaski Co.)—The Rev. J. P. Lawrence	1 00
NEW HAMPSHIRE.		Smithfield—Newport Parish, Christ Church....	5 00
Portsmouth—"A. E.".....	1 00	6 00	
NEW YORK.		*Receipts for the month.....	
New York City—Calvary, through Woman's Foreign Mission Association, Miss Ann Gerry	10 00	Amount previously acknowledged.....	7,709 46
"A. M. B.," for "Anna Casaley".....	15 00	Total receipts since April 1st, 1880.....	

*No part of the above sum is to be added to the gross receipts of the Foreign Committee acknowledged in this manner, as all amounts received by them from the "League" are included in such receipts.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*

21 Bible House, New York City.

GENERAL MEETING OF THE WOMAN'S AUXILIARY TO THE BOARD OF MISSIONS.

THE Fifth General Meeting of the Woman's Auxiliary to the Board of Missions will be held on Tuesday, October 12th, at 10:30 A. M., in the Hall of the Young Woman's Christian Association, No. 7 East Fifteenth Street, New York City.

All members of the Auxiliary, and other women interested in the Mission work of our Church, are cordially invited to be present.

JULIA C. EMERY, Secretary.

LETTERS OF ACKNOWLEDGMENT.

DEAR MADAM: The box arrived yesterday, together with the express package containing the Grenadine Dress. (I have put the G. D. in capitals, because it is well worthy distinction of some kind.)

You can fancy the bewilderment of the ordinary masculine mind when surrounded by such a wilderness of feminine apparel, large and small, outer and inner, as that box "panned out." The fact is, my wife, with our younger daughter, is away from home just now, while our elder remains with me. With her help I managed to identify every article upon your list, and also found some which were not there.

We were often at a loss to know what goods were second-hand and what were new, and had to consult the list to find out; and as for the new goods, nothing could have been at once more judicious and more liberal than their selection. Can you fancy our delight over them when I tell you that most of the articles you sent cannot be purchased here at all, and, if they could, would bear a price which would place them far beyond our reach. And then, too, had you given us \$200 or \$250, and "turned us loose" in New York, we could have done no better, if as well, for ourselves. I find myself at a loss to express the profound gratitude which I feel toward yourself and those who wrought with you for our benefit. It seems to me that the only

adequate means of presenting to your mind the pleasure you have given us would be to give you a sort of dioramic photograph of the unpacking scene. That would have shown you the careful haste with which I forced off the cover, after our curiosity had been wrought up to almost a frenzy (at least in the case of my little girl) by a careful perusal of the list, and a long and minute inspection of the outside of the box to see if it had been tampered with. Then you would have seen me taking out the goods and piling them up on my daughter's arms, for she insisted on carrying them, until the box was empty, she having deposited successive loads upon the bed, my desk, and the chairs.

Then came the sorting and verifying of the list, and it would have done you good if you could have seen my excitable girl as she danced and clapped her hands over the various articles which she could appreciate. Then came the trying-on, and the joy of finding that everything fitted in the most wonderful manner. My clothes are simply perfect.

I boxed up the goods for my wife and younger daughter very carefully, and they will go forward to-morrow.

I am extremely grateful, as my wife will be, for that beautiful grenadine dress. Will you please tell the lady who sent it that she has given us something whose worth to us she can but dimly appreciate by the contemplation of

these facts?—first, that we have longed for something of the kind; second, we had no hope of really possessing anything so perfect and so beautiful in material and make-up; and third, my wife used to wear something of the sort in more prosperous but not happier times.

I will not attempt to tell you a tithe of what we feel in regard to your most valuable and precious present, but simply add the true remark that you can never know the practical value of these goods—"goods" in the most blessed sense of the term—to us; because value is a matter of conditions, and I doubt if you could reproduce ours. I shall beg to be allowed to write you again concerning the very interesting and blessed work in which we are engaged at this place.

It seems almost like imposing on your generosity to send you the freight bill, but as you have given me a positive direction to that effect, I will not be disobedient to so gracious a power.

I did have a pleasant Easter indeed, for on the Sunday following I had a class of eight to present to the Bishop for Confirmation, the largest class ever confirmed in this church.

May our FATHER in Heaven prove ever to you, as He has to me in all times of distress and need, to be JEHOVAH-jirah.

Yours, in happiness and gratitude.

FROM THE SAME MISSIONARY.

DEAR MADAM: I found your letter of April 29th on my desk on my arrival at home after an absence of two weeks. I also found enclosed the check for \$3.85 to pay the transportation of the box which contained the gifts, so aptly chosen, so munificent in character, which were sent by the Society represented by you in this transaction.

I assure you that my gratitude grows with my sense of possession in the things you sent.

Every evening I am grateful to the person whose fine black tea affords me the beverage which "cheers but not inebriates," and my little maiden wore with great delight the white dress and blue sash on Whitsun Day for the first time.

But best of all the gifts sent by your Society to me and mine is the sense of the love of CHRIST shed abroad and coming through your hearts and hands to mine. Texas is a dry land, and sometimes, when travelling over its rolling prairies, under an almost torrid sun, and through an arid south wind which seems to snatch away all moisture from my sys-

tem, parched with thirst, I reach valley after valley which seems to give promise of water, only to find each one dry, or, at best, a little muddy at the bottom; and the disappointment cumulates until I am half inclined to doubt the existence of water in the State; and then suddenly I come upon a deep, still, clear pool, fed by a hidden spring, which never fails. I drink long, refreshing draughts, and am thankful as only the thirsty can be for water.

So, in the desert of this life, I am sometimes disappointed in finding the streams of CHRIST's love in the valleys where they might be expected to flow, until I am ready to cry, "When He cometh, shall He find love on the earth?" and then suddenly a fountain of purest and most unselfish love, true CHRIST-love, which never fails, springs out at my feet. I bless GOD, I bend and drink, I go on my way refreshed, and so the stream follows me all my journey through, a blessing for evermore.

FROM A KANSAS MISSIONARY.

REV. AND DEAR BROTHER: The morning after the reception of your most acceptable barrel and box I sent a card to let you know of their safe arrival, but I have not found time till now to write as I wished.

I thought you would like to know something of those you have been aiding, more than simple thanks. All the things were exceedingly opportune. The books and tracts were just what I had been wishing for and had been trying to save the money to buy. The books were the more acceptable as I had but one of them. My time has been so much occupied with teaching that my library has not been so well supplied with such works as I could wish, and since I have been here—a little over twelve months—I have felt the need of them.

The Prayer Book, Sunday-school books, and the tracts are just what we needed. I think you can hardly realize what a help they are to us in this new country, and in a parish where they have had only monthly Services before I came here.

I, too, had just come to need very much a suit of clothes, and I hardly knew how to get them. These came just in time, and fit beautifully. You will appreciate more what the help you have sent has been to us when I tell you my salary, including the \$100 Missionary stipend, is only \$300, and I pay \$120 for rent. I have received a little for teaching,

however, and my wife also for teaching music. This, with some gifts outside of salary, has enabled us to get along without debt, but it has often been close work. This coming year we shall get a little more from teaching.

The country here has been settled only a little over ten years. The parish is, of course, new and feeble. There are forty-six or forty-eight communicants, mostly women. We have two good lots, but our church is a little old dwelling-house, 16x30, with a little chancel built on, about 8x10. Outside it has no appearance of a church. It is merely a little box dwelling-house. The inside did look much like a little country school-house, with seats around the walls. We have, however, just changed that, painted, and carpeted with a nice rag carpet, making an aisle up the centre, so that it now looks quite neat and church-like. It will seat about seventy-five, and is now generally quite full with our own people, so that we feel the need of more room, and are bending all our energies to get a church built.

The town is growing quite fast. There are now about 1,300 or 1,400 inhabitants. The knowledge of the Church has been and is quite deficient here, as is the case in all our new places, more or less, but we have hope for the better in future. We are getting the young interested in Church work. *They* sewed and made the rag carpet. I suppose to an Eastern congregation a rag carpet would seem—to say the least—inappropriate; but it is so neatly and nicely made that, with the change in the seats, the place looks like a nice little chapel.

We are weak now, few male communicants, and none of much means. My junior warden, a great assistance to me, is a young man just past twenty-one. He works in a printing-office, and helps support his family. If he had means he would go to college and study for the Ministry. He is now reciting to me in Latin. His great-grandfather was a Bishop.

We are now looking forward anxiously and earnestly for a church to do real Church work. We have two excellent lots and no debt. We have an earnest but small company of women and young people at work, and we hope to accomplish something in a few years at most. I am here away down in the corner of this great State and Diocese, almost out of reach of any of the Clergy of the Diocese, and I seem quite alone.

My wife heartily joins me in thanks to you and your people, and may the promise of greater blessing to the giver be fulfilled in you all.

Very truly your brother in CHRIST.

Another Missionary writes:

MISS JULIA C. EMERY—*My Dear Madam:* When I received your postal card of the 8th of November, by which you informed me of the receipt of my letter, and expressed the hope of being able to make a satisfactory return, I had no thought that this return would be made so soon.

I received a few days ago, free of all charges, a box of goodly size, packed with articles of value for my family and myself. It came in good time for a rich Christmas present; and I assure you it was and is highly enjoyed. We feel very thankful to you and those who prepared and forwarded the box for your kind thoughtfulness, and for the comfort which you have secured for us.

The daughters of the Church are engaged in a noble and CHRIST-like work. By their prayers and good works they render efficient and cheering aid to the laborers in the distant parts of the LORD's vineyard. They nourish the spiritual as well as physical strength by which the workmen are fitting living stones from the quarries of humanity, to be built up into the Holy Temple of God. And there is no work being done that is more gratefully and affectionately appreciated; none that causes to arise from the earth and ascend to the true Holy of Holies so great a cloud of the incense of prayer and thankfulness, calling down the richest blessings, both for this life and the life to come, upon the heads of this company of kind and tender-hearted co-laborers.

But you are doing this noble work, not for us alone, but for Him who is represented on the earth in His ministers and servants, and He will not be "forgetful of your work of love." He has for every faithful servant a crown of life, in which will shine with unfading lustre all the precious jewels of good works which they may win.

Very gratefully and truly yours in CHRIST.

Again we hear:

MY DEAR MISS EMERY: I write to convey to you my grateful acknowledgments for your interest in procuring for me a box of clothing, containing surplice, stole, black suit, under-linen, and boots.

Never in my life, can I truly say, did a gift come so timely as this. To say they were just the things I needed would be useless. There was nothing I did not need sadly. My stipend is extremely small and my health delicate, so that every penny is expended in actual living expenses, not leaving me one dollar at the year's end to buy either clothing or books; so that you can perhaps form some idea how more than thankful I was to God and to those whose hearts He had moved for so needful a gift.

The clothing, not including the surplice and stole, would have cost over fifty dollars here, where everything is so very high, on account of our being so far from railroads.

I would here say that although this box was freighted from New York, March 10th, it only arrived on June 3d, on account of all freight having to lay over until the ox-teams or mule-teams can start in spring, which depends upon the state of the roads. We are about three hundred and fifty miles from the railroad.

I hope, if possible, you will be able to obtain a few of the books you wrote me of some time ago.

May 9th I went with the Bishop up to a mining camp sixty-five miles from here. It is over 700 feet above sea-level, and there were over ten feet of snow in parts of the streets. I am to go there once a month, spend about a week, and hold Services. I also go now to another place, some forty miles from here, once a month.

These trips are made by stages, and mere wagons at that. We have to get up about two o'clock in the morning, and ride until seven or eight for breakfast. In returning last time the roads were so washed out we had to make new ones, and so could not get to meal stations, which left us without a meal from 6:30 A. M. till 7 P. M. The Bishop is a noble man, and, both as a Christian and a scholar, has won the hearts of every class of society. Truly his feet are shod with the Gospel of peace, and he bears the sounds of peace and the love of CHRIST wherever he moves.

Again thanking you for your efforts in my behalf, I remain,

Very respectfully and gratefully yours.

MY DEAR MISS EMERY: I should have written before to say that the valuable barrel of clothing and books reached us on the 23d of February. It was fully worth \$150 as marked, and everything was so nice. I was

never more grateful in my life, and especially as everything, as I have said, was done so nicely. The ladies must have worked very industriously to have accomplished so much in such a short time.

Of course what pleased me greatly was my suit, which I could not in reason expect, and my shoes, which I am proud of—no cheap store shoes, which would kick out in a month or two, but real, strong, stout, thick-soled gaiters, which are comfortable for the feet as well as very durable. They are even better than the last. I speak of this only to express my perfect satisfaction and hearty appreciation of your and all the ladies' efforts to "do good and to distribute." You know how a man who walks a great deal appreciates a first-class pair of shoes, not but that I should be just as grateful if they were not so good. I can apply all this to every single article sent me. But, above all, the books gladdened my heart. I do not suppose there is a Clergyman in the Church that has such a small library, 113 volumes all told. It is true that a man can master but 100 books, but there are many volumes of *reference* books which I sadly need. However, I must not go on, or you will think I am never satisfied. I am content. The ladies sent me an entirely new Worcester's Dictionary, two volumes of "Life and Epistles of St. Paul," two volumes of "Life of Bishop Patteson," one volume of "Lectures on Moses," and other smaller works, all valuable.

From Georgia a Missionary writes:

APRIL 27th, 1880.

Miss Julia C. Emery, Secretary, etc., New York City:

MY DEAR FRIEND: We did not receive any notification through you that another box was to be sent us, but we cannot see how otherwise it could have found us out. Some days ago there arrived here a box filled with good things much needed for wife, children, and self. Their portions were on the Benjamin pattern, and those ready for use are in use, and those unmade-up are in process of manufacture by the dainty and practised fingers of my neat-handed daughter. How I wish I could see you and those excellent ones of the earth to whom you have made us known and so kindly interested in our welfare! But, of course, I cannot. I could not be a Minister and live honestly were it not for the Woman's Auxiliary. This, my indispensable friend, is the naked truth.